

THE
MISSIONARY HERALD.

VOL. XXXV.

DECEMBER, 1839.

No. 12.

American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF MR. HOLLADAY AT OOROO-
MIAH.

December 11, 1838. I visited Mar Elias at Geog Tapa. He received me with the politeness and hospitality which have habitually marked his conduct towards all the members of our mission. After some conversation on the subject of intemperance, the bishop opened a book written in the ancient Syriac, and read a long paragraph to prove to me that the "*malpanas*" or teachers of his people, understood this subject, and had written much on the evils of wine drinking. A part of the paragraph was nearly as follows. "Guard thyself in drinking wine: gird up thy loins like a man, lest it steal thee from thyself. The beginning of drinking wine is like a fox: the middle of it like an elephant: the end, a fool, a blockhead, and so stupid as to be nothing different from a swine, or an ass's colt!"

As I understood the simile, the fox is the insidious influence of appetite on one who thinks that he will drink but little; and the elephant is the power of excitement in the intoxicated man. The last part is sufficiently plain. The old bishop seemed to approve and admire the caution; but in common with most of the ecclesiastics of his people, he makes free use of wine on feast days, and although the habitual seriousness, and great propriety of his deportment say much for his sincerity, we should be glad to see him still more guarded against the use of wine.

In the course of my conversation with the bishop to-day, I inquired if he knew any thing of such an author as Theodore of Mopsuestia. To my surprise he an-

swered in the affirmative, and said that some extracts from his writings still exist in this province, and that many of his works are to be found among the Nestorians of the mountains; and added, (a historical fact,) that Nestor (Nestorius) was one of his pupils.

12. Desiring to know something more about the works of Theodore of Mopsuestia, I made the same inquiry of priest Dunka, which I had before made of Mar Elias. He also declared that many of Theodore's works are still preserved in the mountains; but added, that this Theodore was once a Mussulman! and that he had read all the Mohammedan literature, (in which he found nothing satisfactory) before his conversion, the wonderful and even miraculous circumstances of which the priest related with much animation; and concluded the whole by saying that Theodore finally became a patriarch, "like Mar Shimon!" I believe that such absurd legends and anachronisms are very common in the books of the Nestorians.

16. I was much pleased with the attention of the children in the Sabbath school on our premises. Since their last meeting, the mission had appointed me superintendent of this Sabbath school, partly for the benefit of the scholars, and partly from the belief that the exercise of addressing them would be a good preparation for that of preaching in the native language. The children listened with fixed attention to some remarks which I made on Matthew, 21: 15, 16.

20. At the recitation of the class who are reading English with me, one of the class had to translate the word "Turkey." I began to describe the bird, as large, and different from any which I had seen here, but was interrupted by priest Dunka, who said that there was a large

kind of bird, which had holes in its nose, through which it drove the air by flapping with its wings, and thus produced music so delightfully sweet, that all the birds and animals within hearing would come together to hear it. These birds, he said, live in the water and come on shore occasionally to sing, and are called "Sirenes." He had seen the account in some book, but had never seen the bird. I have also heard Mar Elias speak of the "Sirenes." The story is, I suppose, the eastern version of the old fables about the Sirens.

Jan. 21, 1839. Mar Elias ate supper with us. For the first time, in my intercourse with him, he seemed embarrassed by an allusion to the Nestorian fasts. I offered him a little honey, assuring him that no knife nor spoon which had touched butter had been dipped in it. He made a gentle motion of the hand, which seemed to say that the subject was unpleasant; and then, as if to assure me that he knew purity of heart was far more important than the outward or ceremonial cleanness of those who abstain from certain kinds of food as unclean, he added, "let the heart be clean."

27. In the absence of Mr. Perkins, it became my duty to conduct the exercise in the native language for the benefit of the natives. The subject was in Galatians, beginning with the first verse of the fifth chapter. In the course of the exercise, which was conducted in the manner of a Bible class, I inquired whether any other than the Lord himself had a right to determine the conditions of salvation,—to say, if you do *this*, you shall live, or, if you do not that, you shall be lost? Several voices declared that no one had a right to alter or add to the terms of salvation, as they came from our Lord himself. In practice, however, if not in theory, the Nestorians make the keeping of their numerous fasts nearly or quite as important as either repentance or faith; and on one occasion, when I asked priest Dunka what were the fruits of the Spirit, alluding to the enumeration in the fifth of Galatians, he mentioned, among others, fasting.

30. Meerza Asa Doola came to read with me. Some potatoes, cooked in a vessel on my stove, looked so tempting, that he took up one, peeled and ate it, expressing himself as highly pleased with this new vegetable, which we have introduced on the plain of Ooroomiah. To eat even a potatoe from a Christian's vessel is a proof of uncommon liberality on the part of one who has seemed to be a very conscientious Mussulman. This

meerza seems to be very much attached to us, occasionally unites with us in all our forms of worship, and apparently believes that Christians may be in the road to heaven. When some Persian ladies, his relatives, came to condole with our ladies, after the death of Mrs. Grant, the meerza, who happened to be present, said, in my hearing, that Mrs. Grant was not afraid to die; that she trusted in the Lord Jesus Christ. Had he been a near relative, he could not have expressed more unaffected sympathy in the circumstances of Mrs. Grant's illness and death, desiring greatly to see her on her death bed, as many of the Nestorians also did.

Feb. 3. After family worship, I interpreted in Syriac the substance of the hymn which we had just sung, for the benefit of priest Dunka, who was not sufficiently master of our language fully to understand it. He expressed his admiration of the hymn, and then inquired whether those hymns were the composition of one author, or many. I answered, of many. He then put on a grave air and said, "Sahib, (Sir,) we have no man among our people who can write thus." Why not, kasha? (Kasha signifies priest, and is addressed to a Nestorian priest both familiarly and respectfully.) "I know not. The Holy Spirit does not descend and come into their hearts." Kasha, I continued, what a great thing it would be if the Holy Spirit should descend once more on these countries! The priest made no reply to this, but with a long sigh, and turning to Moses, said, "Rise, let us be going."

5. With a class consisting of mar Yohanna, priests Dunka and Abraham, deacons Joseph, (mar Yohanna's younger brother,) Siad, John, and Moses, and the meerza Asa Doolah, I began to read Bunyan's *Pilgrim's Progress* in English. There is something in the lively imagery and significant names used by Bunyan, that seems to please these scholars exceedingly; and as they eagerly search out the Scripture texts referred to, a great amount of scriptural theology is brought before their minds. The same class read a daily lesson to me from Gallaudet's *Youth's Book, on Natural Theology*. I have thus the privilege, in a humble way, of giving daily instruction to this interesting class, in both revealed and natural theology; and though there are some expressions used by both of the above named authors, especially by the quaint, but excellent old author of the *Pilgrim's Progress*, which they cannot understand in English, and some which I cannot well translate into the Syriac, we find

the exercise, upon the whole, exceedingly interesting.

March 4. Set off to go to Tabreez to obtain a Russian passport. When we had ridden a little more than half way to Gavalan, which was to be our *menzil*, (stopping place,) we were surprised by the unexpected, and, in this province, unusual sight of a stranger, wearing a fur hat and a Frank dress. When he met us and reigned up his horse, I addressed him in French, supposing him to be a European; but he made no reply in that language, and began to speak Turkish. On inquiring to what nation he belonged, we were much surprised to find that he was a Nestorian from the plain of Ooroomiah. We then asked him, in his own language, where he had been, and were informed that he had been to London, and was now returning to his country and friends. He said that he went first to Russia, then to Germany, and so on across the continent; that he spent a month in London, passed over to France, and thence across the continent to Constantinople; from which place he had returned by the way of Erzeroom. We had but little time to inquire into the objects and particulars of his tour; but I asked a few questions, that John, the Nestorian boy who is under Mr. Perkins's care, and who was with us at the time, might hear from the mouth of one of his own people a confirmation of geographical facts which he had learned from our books.

It would be truly interesting to us, if we could, without being observed, hear this ignorant Nestorian give to his friends an account of all the wonders which he has seen.

May 7. At the recitation of my geographical class, the following conversation took place, which I relate as nearly as possible, word for word.

Priest Abraham. "Have the European nations, the French, Germans, Russians, etc., books of geography, such as you have?"

Yes.

Priest A. "So have the Hoshavi."*

But their geographies are very incorrect. They say, for instance, that no man can cross the equator, on account of the great heat which prevails there; whereas it is a fact that every time our ships and those of the English go to India or China, they cross the equator,

and sail round to the south of Africa, (pointing out the route on the map.)

Priest Dunka. "Yes; your people travel much more than the people of this country. Our people also used long ago to travel much and to send out missionaries."

They did; but it was principally by land.

Priest D. "Do you know of any people, except those who of late years have gone about the world as missionaries, who traveled so much and went so far to preach, as our nation once did?"

No, I do not; at least, since the apostolic times. We have histories which give account of the labors of your people (that is the Nestorians,) who went even to China to preach the gospel. I ought, however, to say that the Catholics also have gone as far. But why is it, kasha, (that is priest,) that your people do not now travel to other countries to preach the gospel?

Priest D. (embarrassed) "Our numbers are too much reduced; formerly, we were so numerous that our country was divided among four kings; but now, there are but few of us."

No; that cannot be the reason; the first apostles were only twelve in number; yet they accomplished a great deal and went to many countries.

Priest D. "Ah, but we are persecuted and oppressed. These heathens have their hands on our heads; (extending his hand with a significant gesture;) and we cannot rise."

But were not the apostles oppressed?

Priest D. (considerably embarrassed) "But, sahib, (sir) many of our people think that the end of the world is near at hand, and therefore it is not worth while to attempt much."

Do they make that a reason? And does any man know when that day will come?

Priest D. "Are there not seven days in the week, Sunday, Monday," etc. (naming them in order to the seventh,) "and then the eighth is the Sabbath again? Now, if there are other names after the seventh, the end of the world will not come after seven thousand years."

Did Christ say so?

Priest D. "No, but our teachers have said so."

But you know, "it is human to err?"

Priest D. "It is indeed. But you know every nation has its turn. We have had our turn; and now it is your turn."

Did the Jews have their turn only once?

* *Hoshavi* is the word in Syriac for the Afghan tribe of Persians, which the Nestorians incorrectly apply to the Mussulmans in general. They have fallen into this error in consequence of their proximity to the Afghans who occupy this province.

(Priest remained silent.) It is true that those men of your nation who labored so much have had their day; but it was not *your* day. Every man has his turn in his own days, and not in the days of another man.

Priest D. "True; as I shall. not lie in another man's grave, and no one else will lie in my grave."

And every man shall answer for his own works, whether they be good or evil. Here there was a pause.

Priest D. "What do you think is the reason that we do not go about preaching, as formerly?"

I think it is because the Holy Spirit does not dwell in the hearts of your people, filling them with faith and love.

Priest D. "It is so."

We hope that the Holy Spirit will again descend into the hearts of your people, and that they will again preach the gospel and teach, as in old times. Were it not for this hope, we would not be here; we should leave you. May God bless you and your people.

Both priests. "And may God bless you also."

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Oppression endured—Superstition witnessed at the Church of Mar Sergis.

THE act of cruel oppression noticed by Mr. Perkins below, seems to have been in some manner connected with the circumstance that the missionaries, with the full consent of the Persian governor of the province, and of others high in authority, had commenced erecting a building in the elevated and healthy village of Gavalan, designed as a place of summer retreat from the sultry and unwholesome atmosphere of Ooroomiah. This offended the headman of the village; but as he did not dare to interfere directly with their work, he adopted this course of extortion and barbarous infliction towards their friend, the bishop, hoping thereby to deter them from their undertaking. In which, of course, he succeeded.

April 24, 1839. We have often affecting instances of iron oppression endured by the Nestorians around us, from their Mohammedan masters. Of late, a Persian khan, the overseer of Gavalan, mar Yohanna's village, without the shadow of a cause, but his desire of extortion, has commenced severely oppressing the bishop and his father's family. I was at that village, when the khan's son, under the direction of his father,

came with eight or ten ruffians, and seized the bishop, tied him up, and bastinadoed him; and would liberate him only on the condition of his paying the khan about one hundred dollars of money, which they actually took from the bishop, in my presence. It is trying in the extreme to our feelings to witness such enormities.

26. Mar Yohanna came from his village to the city. He came with much apprehension, lest his unfeeling Mohammedan master should fall upon him by the way, and inflict on him further cruelty. In speaking of his recent sufferings, the bishop remarked that he had no hope of deliverance for himself and his people, save in God; that they have hope in him. While they were in the hands of a Persian khan, and his strength was the sword, the Lord was still on their side, etc. Oh that this suffering people would act in accordance with these considerations, by returning unto the Lord, from whom they have departed. The bishop speaks as though he derives consolation from the truths of the gospel in these trials; and I hope he does in fact.

29. Mar Yohanna informs me that tidings have just reached him, that his father was seized last evening by the son of the above named khan, and carried to a distant village. The khan's object obviously is to extort more of the honest earnings of that family. By industry the family have become very comfortable in their circumstances, for Nestorians; and this is their *crime*. The khan appears determined to strip them of every thing but a bare subsistence, and he may not suffer them to enjoy even that. Self interest alone would induce him to spare to them any thing; and he may allow the flock a continued existence for the sake of the fleece.

30. Priest Dunka remarked to me, to-day that he felt so deep a sympathy with the bishop in his sufferings, that his heart sunk within him; that he spent much of the time, yesterday in looking out consoling passages of Scripture to comfort the bishop's heart, etc. The Bible is certainly the source of consolation to which the Nestorians should resort under their oppressions. Much of it, (particularly the Psalms, such for instance, as the 37th Psalm,) has a meaning and application, in countries like this, of which we know little in favored America. May this oppressed people come to this source and find relief under their sufferings. Perhaps their sufferings are intended to bring them to repentance before God.

Priest Dunka remarked, to-day, that when he contemplated the sufferings of his people, he felt that they were great sinners, and that God was thus using the rod to bring them to himself. "Again, however," he added, "I sometimes think of the trials of Job, and it occurs to me that the Lord may have designs in our sufferings beyond mere chastisement." Painful as it is to us to witness the oppressions of the Nestorians, it is still more affecting to behold their deep moral degradation; and the two have hitherto seemed only to augment each other. We can only point them to the great Physician, for the healing of their moral maladies and deliverance from their physical trials.

May 22. We rode up to Mar Sergis, a Nestorian church situated in a small village on the declivity of a mountain, about four miles distant from the city. This village is considerably elevated and commands a magnificent view of the city, the plain and its villages, and the distant lake. The church is a large stone building, quite ancient, and is much venerated by both Nestorians and Mohammedans. It has the reputation of possessing the rare power of restoring lunatics. And to-day, on entering the church, we found several Mussulmans, of both sexes, within it, who had this morning placed a delirious relative in a dark vault of the church, and were waiting in strong expectation of his being cured. They stated that twenty-four hours confinement is the period requisite to effect a cure.

What a soil has superstition in Asiatic minds! Here were followers of the false prophet, who, not satisfied with the deep labyrinth of follies furnished by their own dark system, eagerly resort to those of the nominal Christians, whom they despise so heartily that they can mention them only by the reproachful epithet of "infidels," and "dogs." These Mussulmans had brought their sick to the church of such despised Christians, and employed a Nestorian deacon to read prayers over him; and similar cases, the deacon informed us, are of almost every day occurrence.

In conversation with this deacon, I found that he could chant the ancient language, but knew nothing of its meaning. Many of the Nestorian priests and some of the bishops are in fact in this predicament. Thus ignorant, it is not strange that while they profess to make the Bible their rule of faith and practice, they and their people should be under the dominion of many superstitions. Ac-

cordingly, when we inquired of the above named deacon, whether cure was always certain, in cases of the lunatics who resort to the church of their village, he promptly answered, "Yes." We inquired, who effected the cure: he replied, "Mar Sergis," (the patron saint of the church.) We asked him, whether God did not in all cases effect the cure, if any were healed. "Of course," he replied, "God enables mar Sergis to do it."

*Progress of Knowledge and Truth—
Koordish Dress—Intercourse with Nobles.*

24. Mar Joseph, a bishop who resides with us, remarked that thirty years ago, when he was learning to read, there were only two persons in this whole province who could teach their ancient language; and that their acquisitions were inferior to those of most of the boys in our schools. Of his own accord he contrasted their religious privileges of that period with those of the present, and said that the times had greatly changed for the better. He stated that an aged priest, a mountaineer, came down upon the plain several years ago, and excited some desire to learn to read, and taught a few individuals. "And for what you, (our mission) have done and are now doing," continued the bishop, "may God give you the kingdom of heaven."

25. Selim pasha, the Koordish pasha of Amadiyah, has just arrived here, having been driven from his dominions by his superior the pasha of Bagdad. This Selim pasha spent some time in this city, three years ago, and frequently visited us.

27. We visited the Koordish pasha named above. He is quite intelligent and a remarkably fine looking man. He manifested great pleasure in seeing us and adverted with interest to his former acquaintance with some of our number.

The Koordish dress is wild, but imposing. Their turban is composed of a red broadcloth skull cap, wound with a striped shawl, so large that it assumes the size and form of a huge circular shield, which is placed upon the back and side of the head, in a nearly vertical position, and fastened by a handkerchief or band of some kind, passing around the forehead and tied at the back of the turban. Tassels, suspended from the turban, dangle loosely upon the back and shoulders. Another peculiarity in their dress is the broadness of the sleeves of their shirts. The pasha's are at least a yard and a half in breadth. They were

partially gathered to-day and tucked under his girdle, by the long tapered strip in which one side of the sleeves is extended, (for the purpose of binding them around the arm, or disposing of them in some other way,) and they still hung so loosely as to allow him perfect ease in the motion of his hands. They have an appearance of coolness and comfort which is not disagreeable. The material of this shirt of the pasha was white silk gauze. Koords in humbler circumstances of course wear some coarse material. The pasha's robe was of beautiful variegated silk, and a short cloak of light silk was thrown loosely over the robe. His whole dress gives him an appearance of great dignity, which is fully sustained by his fine features, graceful motions, and easy manners. Men of his rank among the Koords are often intelligent and refined, but usually treacherous in their character.

We called also on Malek Mansoor Meerza, the prince resident in this city. He received us with his accustomed kindness. He is one of the Persian nobles who has from the first shown himself very friendly to us and our missionary work.

30. In the morning we received a visit from the Koordish pasha. He was accompanied by three sons of the governor of Ooroomiah, the youngest a child only four years old. They all remained with us two hours and a half, and were much entertained by the exhibition of some articles of our philosophical apparatus.

This afternoon we were visited by the prince resident here and four khans, all brothers of the governor. Their visit was even longer than that of the pasha and his party in the morning. Our days are often thus broken up, by the reception of company. Their style of intercourse with us is entirely familiar and fraternal. A fine class of these young Persian nobles might, I have no doubt, at once be formed here, who would gladly receive instruction from us in their own language, did our labors among the Nestorians afford us the necessary time.

This ready access, which the missionary enjoys, to persons of the highest rank in Persia, and their readiness to countenance his work, are circumstances of great encouragement. Their favor at once commends him to the respect and confidence of all classes, and secures him from danger and annoyance. A gracious Providence has, from the first, greatly favored us in inclining Persian princes, and men in high authority in

this country, unsolicited, to encourage our work and confer on us important favors.

All but one of our visitors this afternoon were dressed in European style. This is in accordance with a late order of the king, as also with the advancing taste and civilization of the country. It is very gratifying to us, in this distant land, where lately we saw nothing but strange figures around us, to behold increasing numbers dressed in our own costume. Civilization is silently but rapidly making its way into Persia.

Sabbath Services and Attendants—Peculiar Practices.

June 2. Our native service this afternoon was particularly interesting and solemn. The passage of Scripture on which I remarked, was the third chapter of the epistle to the Colossians, which presents many points of deep practical importance. The usual number at this service is about seventy, consisting mostly of the members of our seminary and female boarding-school. The fact of its being the last Sabbath of the present term, gave additional interest to the meeting to-day; and at the close of the usual service, Mr. Holladay added a few remarks, adapted to the occasion, which appeared to make a deep impression. The members of the seminary have never given us such cheering evidence of rapid improvement, as at the present time; and their serious attention at our religious services often leads us to hope that the Holy Spirit is near them. They have already acquired much knowledge of the Scriptures, and have listened to many solemn appeals; and our prayer is that the truth may speedily spring up in their hearts.

After the native service, about a dozen members of the seminary applied to me for Bibles and Testaments to take with them to their homes, that they might study them and read them to their friends during the vacation.

The Nestorians have many practices, which are simple in themselves, and to us might seem almost absurd; but which still exert a strong influence, in attaching them to the christian religion. For instance, whenever they write or copy a manuscript, at the top of each page, on the right hand corner, they make three dots in a triangular position—a stroke of the pen underneath—and a single dot under that, to remind the reader of the doctrine of the trinity and the incarnation of Christ; the three upper dots mean-

ing triune, or three persons, but one God; the stroke representing the divine throne; and the dot underneath it representing the human nature of our Lord. The value of such an expedient can be fully appreciated only where this cardinal doctrine of our holy religion, the trinity, is violently opposed and blasphemed, as is the case in Mohammedan countries, where the profession of it always costs severe sacrifices. In like manner, in accordance with a verse in the chapter explained to-day, "whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus," etc. The Nestorians, from highest to lowest, always repeat, as a kind of charm, "In thy name, O Lord," etc., whenever they engage in any act or undertaking, however trivial. The thoughtlessness, and oftentimes even levity, with which this is done, by them, it is, indeed, painful to witness; but still this practice, also, we cannot doubt, contributes much to inspire in them a regard and reverence for that name which all heaven adores, but which the mass in these lands glory in reviling.

10. A day or two since, in a bundle of papers, from America, I received from a friend two numbers of "a Biblical Catechism, designed for Infant Schools," prepared for the Massachusetts Sabbath School Society. This morning, I put one of the numbers into the hands of John, our fine Nestorian boy, who has become master of our language sufficiently to read and translate, with considerable ease in almost any of our books on common subjects. John was greatly delighted with the catechism, and at length brought it into my study, and commenced reading and explaining it to the bishop and priest, who were assisting me in translating one of the gospels. They seemed equally pleased with the catechism, and promptly answered the questions, as John proposed them in order, through nearly the whole of the first number. They were particularly gratified to find that a book, from distant America, should be so fully adapted to their own Scriptures; and the bishop remarked of it, "Here is a fresh proof that your religion and ours are essentially one."

John proposes to translate this catechism into his own language, for the use of our Nestorian Sabbath schools. He can do it with very little of our assistance, and it may thus be very useful—perhaps the means of salvation to some who are ready to perish.

Cyprus.

JOURNAL OF MR. LADD FROM LARNACA TO PAPHOS.

On the 28th of May last Mr. and Mrs. Ladd, accompanied by Mr. and Mrs. Pease, left their station at Larnaca on a short tour, intending to visit Paphos before their return. The principal objects of the tour were the restoration of the health of some of their number which required relaxation and change of air, the extension of their acquaintance among the people, and the performance of such missionary labor as their opportunities would permit. The first afternoon they reached Alethricon.

Carob Tree—Condition of Females—Sabbath.

May 29, 1839. We left Alethricon this morning, passing on the road to Limasol, which turned considerably inland from the sea, and led us over uneven highlands, diversified with ancient olive groves, fields of wheat and barley, and scattering carob trees. This tree, much resembling the apple-tree, is quite abundant here, and its fruit, the carob, is an article of commerce. It is very similar to a large, thick, bean-pod, about three quarters of an inch wide, and from four to eight inches long. It contains several small, dark colored, hard beans, which are of no value; although during the pinching famine here last year, even these were sometimes boiled and eaten. The carob, when dried, is a kind of pithy or corky substance, of a dark brown color, and contains considerable saccharine matter, and in its dried, new state, is eaten considerably by the poor country people, especially in time of scarcity of bread-stuff. A kind of molasses, eaten by the poorer class, is also obtained from the carobs, and those of an inferior quality are given to the swine. It is to these dried carobs that our Savior undoubtedly referred as the food of the prodigal son, Matthew, 15: 16.

We were unable to find a house for our accommodation, as it is now the time of harvest, and nearly all the inhabitants of the village, both male and female, had gone into their fields of wheat and barley, at a distance, and left their houses shut. We therefore alighted and spread our rugs under the great arch of the church, on the bank of the stream, where we took our dinner. The country people go to their labors in the field in

the morning and do not return till evening, usually taking all the family with them; but sometimes leaving some of the small children in the care of an older one. The females labor on their farms equally with the males. It is as common to see them reaping in the fields with the men, or treading out their grain by means of oxen on these eastern threshing floors, or performing the requisite labors of the vineyard, as it is to see men engaged in these occupations. Employments within doors constitute but a fraction of their labors. Their life seems to be made burdensome by hard toil, while their minds are subjected to the more dreadful, more incurable bondage of ignorance and superstition. Scarcely an individual among them knows how to read, and their knowledge of religious truth is mostly confined to legends respecting the saints and the holy virgin. They scarcely ever travel beyond the precincts of their own village, or at most one or two neighboring villages, and consequently know little more of the world than what they see just around them. Both they and their fathers, husbands, and brothers are obliged to toil hard, year after year, in order to pay the burdensome taxes which are laid upon them. Surely it would seem that if any people need to have the blessings of Christianity in its purity speedily given them, it is this. The radical corruption of it among them is seen every where, on the face of society, in the degradation of the female character.

June 2. Sabbath. We spent this day at a small Greek village consisting of about sixty families, and within one day's ride of Paphos. There is a small church and a priest here, who has received a New Testament from us. After the morning services of the church were ended, which is usually among the Greeks at a very early hour, many of the people of both sexes went off into the neighboring fields to watch their cattle or engage in other secular employments. This is nothing uncommon. The sanctity of the Sabbath is wholly unknown among this people.

Site and Ruins of Paphos.

4. I proceed to a brief account of our visit to-day to Paphos, a name familiar to every reader of the Acts, the mention of which at once suggests a striking occurrence in the arduous labors of the great apostle and missionary to the Gentiles. Acts 13: 6—12. After leaving with our host a few books for the priests,

whom we could not see, we mounted our animals and set out to visit the ruins of this ancient city, which were now in sight about two miles distant. They are situated on an extensive plain which stretches along the seashore about eighteen miles in length and from two to three in breadth. Much of this plain is cultivated and well watered. Here were anciently situated the sacred gardens of Venus. We first arrived at an ancient town, mostly in ruins, which the natives call Old Paphos, but which was evidently built about the time of the crusades, from the ruins, probably, of the ancient city, as the numerous granite pillars found here and the architecture of the numerous churches and other buildings in ruins would indicate. It contains about fifteen miserable Greek and Turkish families, and is called Old Paphos, probably, in distinction from the new town, which is situated about half a mile distant, interior, containing 155 houses, and is the residence of the bishop of Paphos. The ruins of the ancient city may be traced from this so called Old Paphos for a mile, quite to the seashore, though the precise boundaries cannot now be defined. The ancient harbor is still a safe retreat for small vessels, although but little frequented by them. An old fort stands on the shore near it, which seems only to add to the desolations of the whole scene around. Heaps of stones, broken pillars, and excavations in the rocks near the seashore, where buildings once stood, are nearly all that can now be seen of ancient Paphos. The celebrated temple of Venus, the magnificence of which was the wonder of former ages, has wholly disappeared, and nothing now remains of it but some broken pillars and small pieces of marble, scattered over its elevated site. One who visits this ancient seat of idolatry and pollution, and reflects what a vast population were once gathered here and spread all over the surrounding plain, cannot but exclaim, how has God swept them utterly away with the besom of destruction! Happy indeed were those of them who were permitted to hear the gospel of Jesus Christ from the lips of the great apostle; yea, thrice happy and forever blessed they, who believed unto salvation!

Our guide next led us to an ancient, subterranean church, just on the borders of the ruins, which is excavated entirely in the solid rock, eight feet below the surface of the ground, to which we descended by stone steps. It consists of two adjoining rooms communicating with

each other by a single door, and a deep excavation near them, which probably descended to a fountain now filled up. The rooms are both ten feet high, the larger twenty-five feet long and eighteen broad; the other about two thirds as large, mostly in a good state of preservation. It is not improbable, that it was once devoted to idolatrous worship, but after Christianity became prevalent in the island, it became a christian church, as the fresco paintings still seen around the altar evidently show.

Nearly half a mile north of Paphos, not far from the sea shore, are situated the catacombs or tombs, the last abode of its ancient inhabitants. These are a striking relic of antiquity. They consist of subterranean rooms of different dimensions, all excavated in the solid limestone, with small entrances and niches around their sides for receiving corpses. In some instances three or four rooms communicate with each other by a single door. These tombs are very numerous, extending over many acres of ground; so that a careful examination of all the more important ones would require several days. Those which we had time to examine were some of them adorned with pillars, cut out of the solid rock and supporting the mass above, but generally very much resemble the tombs found a little north of Jerusalem, and also on the southern bank of the valley of Hinnom. Three of them, I observed, were occupied by the families of shepherds who were pasturing their flocks on the plain. How impressively does this subterranean city of the ancient dead teach the beholder the perishableness of man and of all his grandeur!

Monastery of St. Neophitos—Turkish Impressments—Monastery of Kykkou.

5. Leaving the plain of Paphos, and turning to the interior, we soon began to ascend the high lands which terminate the southern mountain range of Cyprus. We proceeded up the mountain in a deep ravine, which looks out upon the sea and the plain below, and toward the upper end of which stands a Greek monastery dedicated to St. Neophitos. Our road was a narrow path winding along the side of a deep gorge. Before us, midway up the mountain, stood the monastery, perched among the hills, and presenting an appearance entirely congenial with the solitude which its inmates profess to covet. Just before arriving

our road led us close under a perpendicular ledge of limestone, which hung high in the air over our heads. Here we passed under a small stone arch built over the road, and just before us was a flight of stone steps, leading to several small rooms which had been excavated high in the perpendicular rock, and are said to have been the work of the saint to whom this monastery is dedicated. The superior, a white-headed old man, received us very hospitably, and kindly conducted us over the establishment.

After taking some refreshment, we left this monastery with very favorable views of the hospitality of our aged host, not regretting the necessity which had brought us there. In Cyprus the monasteries are the only taverns.

At our resting-place we met a Turkish tax gatherer, with two attendants, who, as soon as they arrived, requested food and other refreshments, declaring that in the villages through which they had passed they were unable to obtain any thing from the Turks, who fled and hid themselves on their approach. Similar fears of us have been manifested in some places on our journey. The matter, however, is easily explained. The officers of the pasha have recently been seizing Turkish soldiers in every part of the island for the sultan's army, and thus these people are every where thrown into great consternation, fearing that every stranger who arrives is a recruiting officer, come perhaps to seize and carry off some of their nearest relatives; while the Greeks, in this respect, are left unmolested. These soldiers are seized, bound together by ropes, in companies of about thirty, and driven on foot to Scala, from the different parts of the island, by Turkish officers, and there confined in a castle till they are shipped to some other place. Their nearest relatives, their wives and mothers, follow them in great numbers to Scala, surround the castle, and fill the air with their cries, throwing back their heads and flinging their arms in great agony, while some imprecate the direst curses upon the authors of their sufferings.

The seizing of Mohammedan soldiers, which for some years past has been carried on both by the sultan and Mohammed Ali, is one of the severest curses which a righteous Providence has inflicted upon that people, whose national power has already so greatly diminished; and it is not strange that the Christian should feel as if God is thus requiting their oppressors for the wrongs and cru-

elties, which, for so many centuries, they have been suffering at their hands.

Sabbath. We spent this day at a small village, containing about forty Greek families, besides some Turks, and only four or five persons know how to read. A few of the Greeks came to see us in the morning; but we had no good opportunity for giving them religious instruction, as a large proportion of them, especially of the females, went in the morning to a neighboring farm, belonging to the monastery of Kykkou, to spend the day in harvesting a kind of pulse, which is cultivated very commonly here. The motive which induced them to engage in these labors on the Sabbath deserves to be noticed. The monastery to which this farm belongs is dedicated to the virgin, contains a most celebrated picture of her, said to have been painted by the evangelist Luke during her life, and is by far the most important and wealthy in Cyprus. Labors, therefore, performed for the benefit of the monastery, are believed to be very acceptable to her, and the people consider it as no sin to perform them on the Sabbath, being less incumbered on this day with other services. Early in the morning a crier passed through the streets, calling on the people to go to these pious labors; but whether he then promised them any spiritual benefit or not, I did not understand. Wine, I was informed, is freely furnished them on the occasion, and they halloo and shout at the top of their voices while engaged in their work.

When they were about setting out to go to their labor, I heard a violin in the company, played by an unskilful hand, and was told that this music was to accompany them in the field. Poor deluded people! They think it no sin to labor on the Sabbath for the virgin; but, on the contrary, a meritorious work, and thus spend their strength to enrich an already overgrown monastery, whose monks are living in idleness, if not sensuality, the veriest drones of society; while they and their families can scarcely save out of their hard earnings from the Turkish tax gatherers sufficient for a wretched maintenance. The monastery of Kykkou owns ten farms in Cyprus, and I suppose the same practice prevails at them all.

An account of a visit of this picture of the virgin to Larnaca, with the superstitious worship and the ceremonies witnessed on that occasion, was inserted at pp. 292—8.

EXTRACTS FROM THE GENERAL LETTER
OF THE MISSION, DATED JULY 1ST,
1839.

*Efforts of the Greeks to sustain Schools—
Religious Services--Books distributed.*

THROUGH the counsel and aid of the mission a number of schools have been established in Larnaca and the vicinity, of which three Hellenic and three Lancasterian schools now exist, supported mainly by the Greeks themselves. At a recent meeting of those most interested in education, it was determined that the six schools mentioned above should be sustained, and four new Lancasterian schools added, making ten in all; for the support of which 53,000 piastres were to be raised. To pay this the archbishop was assessed 6,000 piastres, the three bishops 3,000 each, the Kykkou monastery 6,000, and 24,000 were to come from the public treasury. These with other sums amount to about \$2,500. This looks muck like a germ of a free school system in a portion of the Turkish empire.

Of other measures adopted to give efficiency to the system the missionaries remark—

Committees have been appointed in all the places where these schools are established, whose business it is to pay the teachers, provide the necessary rooms, apparatus, etc., visit the schools, etc. etc. These schools will be established in each of the four dioceses, and in six different places. Seven of the ten are now in operation and contain about 270 or 280 scholars in all. There is hope that the remaining teachers will be secured at no distant day, as there are several Cypriots in Greece and the Ionian Islands who have the requisite knowledge and might probably be induced to return to their native country.

When we compare the present state of education with what it was when the oldest member of the mission first landed here, a little more than four and a half years ago, it is pleasing to see the advance. Then there were only one Hellenic and two Lancasterian schools on the island. Then the people but poorly sustained these, and now they find that they are able to support ten schools, besides the priests's schools in the villages. Then there was a deficiency of books, slates, and apparatus generally. Now those in operation are pretty well supplied, and others may easily be supplied. Let us seize every opportunity for awakening the minds of the people to the

subject of education, religious and mental, and who can predict the results? We at least have no cause for discouragement.

Although the Greek patriarch at Constantinople and some other ecclesiastics are jealous and hostile to schools which have received the countenance of the missionaries, or are furnished to any extent with books by them, or taught by those who have any intercourse with them, yet the mass of the people seem determined to have their schools of such a character and so taught as will be most likely to render them useful, without apprehension of evil from the foreign influence. The ecclesiastics of the island appear to yield to the wishes of the people without much reluctance.

Of their religious services the missionaries remark—

Since the date of our last report, the regular private service in Greek has been kept up on Sabbath afternoons at Mr. Pease's house, except as it has been interrupted by the tours which are to be mentioned, and on two or three special occasions.

On Sabbath forenoon, May 19th, a large congregation collected at the funeral of Mr. Ladd's child, and listened to a written sermon on this text, "It is better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living will lay it to heart."

The issues from the depository during the last six months have amounted to 2,341 books and sixty-seven slates, making the sum total of books distributed since October, 1835, 10,974, exclusive of some few copies distributed previously by Mr. Pease, on his first arrival at the island. Of these 926 were copies of the Scriptures, or portions of the same, in the Greek, Arabic, Turkish, Italian, and English languages. A much larger amount of copies of the Scriptures, either entire or portions thereof, have been distributed during the last six months than usual. The number thus disposed of is 351. Besides, the other books have to a great extent been composed of extracts from the Scriptures.

Manner in which Missionary Labors are regarded by the Ecclesiastics and People.

A large portion of the books disposed of were distributed during excursions made to different places on the island, like that to Paphos, described in the preceding article. To a gen-

eral distribution of books among the people the bishops object, and seem to have adopted some measures to induce the Turkish authorities to prevent it, but without much success as yet. Of the manner in which the books are received the missionaries write—

We have heard that the bishops and some of their principal friends have expressed some dislike to the Americans going into the country and teaching the people. They have taken no action on the subject, to our knowledge, nor do we apprehend any serious hindrance from them in this work immediately;—not because we maintain any strong influence, nor because they would not be glad to circumscribe some of our operations; but because they can specify nothing in our proceedings that is wrong; and because they are too deeply involved in a struggle to maintain their long-inherited, irresponsible political power over the people, to allow of their introducing a measure which might not, at this present time, be popular.

Opposition, originating from the people themselves, and from the lower clergy, whose interests are linked with theirs, is not to be expected so long as we refrain from attacking their religion or peculiar superstitions, and dwell chiefly in our religious instructions on the inculcations of such scriptural doctrines and duties as are contained in their theological books. We have an illustration in point from the effects produced on the minds and conduct of the people and common priests by the religious instruction given on our late tour in Carpati. Not only did they sometimes express their wishes to hear the gospel expounded, and always yield their assent to the truths which were delivered; but we have been pleased, since our return, to hear of the change which has taken place in a considerable village called St. T—, in Carpati. Before we went there the Sabbath was their chosen day for secular labor and merriment. But now we are informed that labor has been laid aside, and the people assemble together on that day to hear the reading of those books which we left there. Mr. P. preached in St. T—, on the subject of the Sabbath, and charged the priest to instruct the people out of the gospel. Would that there were ground to hope that this change would be permanent. We have learned that, in some other places, priests and influential laymen have been waked up to engage in the same employments for the enlightening and improvement of the people.

Yet notwithstanding the apparent favor shown towards our humble labors in the country, by the lower clergy and the people, we are not so sanguine as to believe it would not eventually, to some extent, be withdrawn at the command of their spiritual rulers. We believe that a four years' residence among the Greek people has not diminished their confidence in the goodness of our intentions, notwithstanding these have been questioned by the patriarchs. Their continued calls for our books and aid in different parts of the island seem to indicate this, as well as the reception we meet with generally. Nevertheless, we know that the Greeks are a fickle and, in Cyprus, a timid people, and easily bowed to the will of their superiors, and we should not be greatly surprized if something should occur to hinder that free course which we have hitherto had through the island. Still we hold no opposition to be an insuperable obstacle to the prosecution of the missionary cause. The oft repeated maxim, "Truth is great and will prevail," is held fast by us, and it is encouraging to see the book of truth held fast by the Greek people, and to enjoy such facilities as we still have for disseminating it among them. That they should expose themselves to suffer in its defence cannot be expected, however, till their hearts have been sanctified by the Holy Spirit, through the belief of the truth.

Fair at the Festival of St. Barnabas at Famagousta.

Two thousand people of both sexes assembled at Famagousta, principally from the immediate vicinity, early in the morning of the Lord's day, June 23d, professedly to celebrate the festival of St. Barnabas. It was evident, however, that the business of buying and selling, and of eating the delicious fruit called Caisia, a species of apricot, held a more prominent place in their minds, than the rational and proper exercise of commemorating the life and character of that holy apostle, or even than paying the usual eastern mark of reverence to his memory by kissing his picture or his relics. The monastery which preserves his tomb, near the ruins of the ancient Salamis, was visited by a very small number of worshippers compared with the great mass who pressed on to the more modern city, Famagousta, which has taken the place of the ancient Salamis, three miles distant from it on the south. There, in front of the western

gate of this Mohammedan citadel, were arranged on each side of the road a dozen tents or temporary shops, exhibiting various descriptions of European wares, with the sellers sitting by them. Further out upon the plains were collected the different products of the country—and there the great throng might be seen engaged in noisy trafficking until eleven o'clock, at which hour each one, with some kind of food in his hand, began to move towards the gardens of the Caisia, which extend more than a mile along the sandy shore, south of the city. As fast as they arrived they spread themselves out in small companies beneath the thick foliage of the trees, and prepared their feast. And now from all points of the gardens rose up the voice of song and music and mirth. Were these Christians praising God for the eminent grace which he bestowed upon their fellow islander, Barnabas, and for the rich benefits which had resulted to their ancestors, and to the world from his evangelical labors? And were these their aspirations to heaven that they might be like him? Such a theme would have befitted the day and the occasion. But their mirth was the effect of wine, and their songs were in praise of the Caisia.

It is remarkable that this fruit, which is so great a luxury, which is peculiar to a sandy soil, which is produced by irrigation from wells, and ripens suddenly and suddenly disappears, should come to maturity just at the season of St. Barnabas's day. It is presumable that each of the two thousand strangers ate one *oke* of this fruit on this occasion, and that he carried at least five okes to his family and friends, which would make a total of twelve thousand okes, or about thirty thousand pounds, abstracted from these gardens in a single day. By the morning of Monday scarcely a single straggler of the whole multitude was left on the ground, all having improved the coolness of the night to return to their homes.

Mr. Thompson, who spent a week in travelling on Cape Nassa, and in the neighborhood of Salamis, tarried in one of the suburb villages of Famagousta over the Sabbath, and witnessed some part of the scenes described above. The fair being on the Sabbath, he did not offer the Psalms for sale, and he disposed of only three copies on his journey. He was politely received by the bey of Famagousta, whom he visited on Saturday.

Results of a Visit to Paphos—Favorable Political and Commercial Changes.

On the 26th of May, Messrs. Pease and Ladd with their families started on a tour to Paphos, and were absent sixteen days. As this was the first tour undertaken by any of us since the pasha's interference, we deemed it advisable to take but very few books with us for distribution, and these were mostly school books. The principal objects of this tour were the improvement of health and the accomplishment of missionary and private business at Limasol. The season of the year was favorable to the journey, and some of us evidently needed such a ride. We passed through Limasol where we spent about a day and a half. We employed this time chiefly in extending our acquaintance in several important families and visiting the schools, in which we distributed some of our books. We met with no molestation or trouble from any one during our journey, but on the contrary, went with the knowledge and approbation of some of the highest officers of government, both Greeks and Turks; and in one instance received special aid, by having a letter of introduction from a Greek friend in office to the chief Greeks in several villages on our route. We extended our acquaintance with the people, gained some valuable statistical information, and arrived here June 12th, with renewed cause for gratitude to our heavenly father, that he had returned us in safety from all the dangers of the way, and that an expectation on the score of improved health had been fully answered.

At Limasol we had a formal request to assist a young deacon of a neighboring village in the way of board, to enable him to get an education with a view to become a school teacher.

At page 361 of the last volume, mention was incidentally made of the oppressive exactions which were made on the Cypriots in the way of taxes; and that the government of the island was farmed out to the highest bidder, the governor being obliged to pay a specified sum to the sultan, while he might exact as much from his subordinates, and they as much from the people, as he and they might please. Of the salutary change which has taken place in the manner of supporting the rulers of the island, which it is hoped will tend to diminish the sufferings of the people and to stop the decrease of their number, the missionaries write—

During the last summer a pasha arrived to take the government of the island, who receives a regular salary, as do also the inferior officers of government, both Greeks and Turks. We have been informed, on the one hand, that the people pay the same taxes as before, and have not been greatly benefitted, notwithstanding the promised good effects of some changes in the government; and on the other hand, that their condition has been materially improved within the year. In some instances we know that the taxes have been diminished, but whether this is a general fact, we have not the means of forming a decided opinion. We understand that the island is in debt for the taxes of previous years, and that this is made a pretext for collecting high taxes. If so, when the debt shall be paid, we may expect the tribute to be diminished. A very important measure of the pasha was the requirement last fall or winter that the chief agriculturists of the island, both Greeks and Turks, should lend a certain quantity of grain (wheat and barley) to the poor husbandmen at the rate of a hundred piastres the mode, or about a dollar a bushel, its value then, and receive their pay in grain this harvest at the market price, without interest. But the difference in the price will give thirty per cent more of grain than what they lent. As a consequence of this measure, more grain was sown this year than for a long time before; and as the rains have been plentiful, the labors of the husbandman have been amply repaid. A greater number of locusts made their appearance than we have ever seen here before; but as the grain was nearly ripe when they were hatched, they have done no special injury to the crops.

Of the remarkable advance in respect to facilities for intercourse between different places, which has recently been extending in all the countries in and around the Mediterranean, and which has now reached Cyprus, the missionaries write—

One of the most serious objections to Cyprus has been the difficulty of consulting with our brethren. But this difficulty has been providentially and unexpectedly removed by the introduction of steam navigation. More than a month has elapsed since the *Seri Peruas*, a boat belonging to the Danube Steam Company, commenced her regular trips between Smyrna, Scio, Cos, Rhodes, Cyprus, and Beyroot. The same company intend soon to send another boat, which

will connect us with Alexandria. We are informed that the Austrian Lloyd Company also intend soon to send one or more boats to these parts; and an English gentleman recently told us that an English company are contemplating the establishment of a line between England and Syria. This is, however, perhaps doubtful. However this may be, we are already, by one steamer, brought once a month within twelve hours of Beyroot, three or four days of Smyrna, five or six of Constantinople and Athens, and thirty-five or forty of America. We can now, when need requires the expense, send the letters all the way by steam to America, and receive an answer in three months, a period less than has been required, in many instances, to get answers to our letters from Smyrna itself.

Sandwich Islands.

LETTER FROM MR. COAN, DATED AT
HILO, HAWAII, JAN. 21ST, 1839.

Continued Progress of the Revival and Great Additions to the Church.

THE following letter contains the latest intelligence received from the station to which it relates, though not so late as what has been received from some of the other islands. The tidings relating to what the Spirit of God appears to be doing at the Sandwich Islands, is similar to what the promises of the Bible encourage the church to expect to hear from all parts of the heathen world, at no distant day.

In letters dated March 19th, and September 26th, 1838, I gave some account of the good hand of our God upon us, and of his great mercy to this people. Since the date of my last the work has been steadily advancing. Thus far the converts have, for the most part, stood fast and appeared well. Some have fallen, but less, perhaps, than might have been expected among so many thousands, especially when we remember the ignorant, besotted, and loathsome condition in which they have lived from infancy, and from which they have, but just now been rescued. They are all babes, and they need the most anxious watching, and the most tender and patient nursing. As their pastor, I feel loaded with a weighty responsibility. The multiform and innumerable cases which call for counsel, reproof, correction, encouragement, rebuke, instructions, etc., fill up

many laborious and anxious hours by day and by night, and call for all that wisdom, that meekness, that patience, that fidelity and love, which a poor worm may draw from the Living Fountain above.

How many of these converts, as we now hope they are, will reach heaven, God only knows. That a great multitude will, I firmly believe. But how shall they be sanctified? Through the truth surely, if sanctified at all. But how shall the truth be kept in such constant and quickening contact with their minds as to dispel their darkness and consume their lusts? They are scattered over a parish of a hundred miles in length, and of difficult access. How shall one weak pastor feed them with knowledge and understanding? How shall one frail shepherd lead them all? How cherish the feeble, bind up the broken, reclaim the wandering, restore the lost, and beat back the beasts of prey that roar on every side? Much of my time is necessarily spent in making tours through Hilo and Puna, and this will probably be more and more the case as the church enlarges. On these tours I usually spend from two to five weeks, visiting all the church members in their respective villages, calling all their names, holding personal interviews with them, inquiring into their state, their hearts, prayers, manner of living, etc., counselling, reproving, and encouraging, as the case may require, and often "breaking bread" from place to place.

The battle with the prince of the power of the air has been warm and hard contested. Satan has disputed every inch of ground, and "the Spirit that works in the children of disobedience" still rallies his scattered and broken forces, and returns to the charge with all the madness of desperation. But Jesus rides gloriously, conquering and to conquer. The kingdom is his and he must reign till he have put all enemies under his feet. Some of the wicked are desperate in their rebellion, even denying the Lord that bought them, and madly rushing upon the thick bosses of Jehovah's buckler. Some have turned bitter persecutors of the saints. "In the land of uprightness they still deal unjustly, and will not behold the majesty of the Lord." "But he that sitteth in the heavens shall laugh, the Lord shall have them in derision." The spirit of bitter and open hostility is, however, confined to a few, so far as this district is concerned. The great mass of the people wish to be thought on the side of God,

but many are still in their sins. The number on the road to death is, however, constantly decreasing, and the company of the saints multiplying. Believers are daily added to the Lord.

In my letter of September 26th, I remarked that about 3,400 souls had been added to this church from the first of January, 1838, up to the date of that letter; and that the church then numbered (Sept. 26th,) 3,500. During the month of October I baptized and received 450; during November 786; and in December 357; making in all a fraction less than 5,000 souls added to this church during the year 1838. Since the commencement of the present month I have received sixty-three. The whole church now numbers something more than 5,100 souls, and 500 more now stand propounded for admission to its privileges. Pray the Great Shepherd to bring them all to his heavenly kingdom, and to him shall be glory and dominion forever.

Through the great mercy of God we are all in comfortable health at this station. Probably I have preached more during the past year, than during all the former years of my ministry. My least weekly number of sermons is six or seven, and the greatest twenty-five or thirty; often travelling in drenching rains, crossing rapid and dangerous streams, climbing slippery and beetling precipices, preaching in the open air, and sometimes in wind and rain with every garment saturated with water. Preaching, however, is one of the smallest, as well as one of the most pleasant items of duty which come upon me as a pastor and watchman to these thousands of souls. Though my labors were never before so arduous and overwhelming, yet I have rarely enjoyed more health of body and elasticity of mind than during the past year.

My associates, Messrs. Lyman and Wilcox, pursue their work in the schools with patience and success. They will of course keep you informed of the state of their schools, and of all which belongs to their department of labor. Mrs. Coan's experiment in a boarding school for girls succeeds admirably thus far.

You have doubtless received much intelligence from these islands during the past year, and it has been such intelligence as you have not heard before from heathen lands since the commencement of modern missions. The year 1838 has been the year of the right hand of the Most High to this people. It has been the year of jubilee. Surely the prayers of Zion have been answered, and God

has appeared in his glory to build up Zion. Your heart and the hearts of your associates will rejoice, and while you stand upon your watch-tower beyond the flood, and call out to us in these wide realms of darkness, "Watchman, what of the night? Watchman, what of the night?" we will respond in notes of joy, "The morning cometh." It is "spread upon the mountains." "The shadows flee away." "The Lord doth build up Jerusalem. He gathereth together the outcasts. His mercy endureth forever." So will we "praise the name of the Lord from the west," and you in the east will unite in the anthem, and thus the "watchmen shall lift up the voice, and with the voice sing together."

China.

LETTER FROM MR. WILLIAMS, DATED
AT NACAQ, MAY 17TH, 1839.

Efforts to Suppress the Trade in Opium —Desirableness of Succeeding.

MOST of the readers of this work are aware that the Chinese authorities have recently been taking the most summary and effectual measures to prevent the introduction of opium into their country. The trade in this drug has long been prohibited by the laws of the empire, while the importation of it in vast quantities has still been going on, with the connivance of the officers of the government; and the internal trade, conducted more or less clandestinely, has made it accessible by the people in nearly all parts of the country, by whom it has been used with even more deleterious effects, both on the mind and body, than alcoholic liquors in our own country. During the last year the rulers have been roused to a great effort to save the people from the ruin which this species of intemperance was bringing upon them. Proclamations were issued; the foreign importers were warned to desist from their contraband trade; the police were urged to increased vigilance and efficiency; and when all these were found ineffectual, the foreign merchants were required and ultimately compelled to surrender all the opium on hand, and all trade was stopped until they would give satisfactory security that no more of the forbidden drug should be introduced. Above 20,000 chests of opium, worth \$10,000,000 or \$12,000,000, most of it the property of British merchants, were surrendered, and has since been destroyed by the command of the emperor.

To compel the surrender of the opium, all the foreign merchants then at Canton were virtually

made prisoners, by having their factories surrounded with guards, and all intercourse with the people and all departure effectually prevented.

Of the security required, before the trade can be resumed, Mr. Williams writes—

It has been promulgated that whoever hereafter lives in Canton, as a merchant, must come under a regulation which makes him responsible for the introduction of opium to the loss of life and property; and that no one can abide there who will not so bind himself. This regulation is truly Chinese; for they have many laws partaking of this feature of responsibility for the actions of others, and suppose that foreigners will also consent. But as no one can think of living there and be responsible for all the opium that may appear on the coast, to the imminent hazard of all they own, it is rumored that all foreigners will quit Canton. With the impression that the commissioner will enforce this law, many are packing up all their chattels and loading their ships, and others defer any further operations till the result can be foreseen a little clearer. The Americans had no opium to deliver, but all are included in the same sentence; neither has the commissioner made any distinction at any time between those who traded and those who have not. A short period will decide.

Doct. Parker's hospital remains closed, the road to it being also walled up, and it is very uncertain when it can be again resumed. Our teachers in Canton have all left, and the scholars, for the third time since a school was first gathered, have all fled. All distribution of books of course ceased immediately. To what extent operations can be resumed in Canton cannot be determined.

But while partial distress must ensue upon the cessation of a trade worth sixteen millions of dollars annually, we cannot but rejoice at the check this traffic has received. It was draining the country of its wealth, and giving in exchange death and disease; a drug so noxious that not one of its advocates would consent to use it at all, while they say it does the Chinese no harm. It was raising up a coast guard of desperate smugglers, whom the good sense of the better part of the Chinese themselves would gladly see destroyed, and who would form a great barrier to the extension of a fair trade, while the government would not admit it legally. It was bringing yearly great additional du-

ties upon the trade at Canton, thus making all pay for the sins of a few, and ultimately taxing the consumer in England and America to pay for the extension of the opium trade. It was destroying the bodies of the Chinese by thousands; rendering the body politic corrupt in morals, because the use of the drug was prohibited, and consequently must be indulged covertly, and all possible devices employed to escape punishment. It was killing the people in a far greater degree than we can exactly tell, but from all that we can learn, to a frightful extent. It was opposing a barrier to all our efforts to do them good, that no human science, skill, or zeal could overcome; for it rendered the people heedless of all instruction, steeped them in the odor of the grave, and soon introduced them to its precincts. We were implicated, as foreigners, in the misdeeds of other foreigners, and thus disabled from exerting that influence for good that precedes the reception of instruction. We saw no prospect of good to be done for them, while this trade stood in the way; for with one hand books containing exhortations to repent were freely scattered, and with the other a luxury introducing death and disease easily sold. We cannot but feel rejoiced to see it receive so severe a blow, though it may not be wholly destroyed at once. Its character is well exhibited in the fact, that, while foreigners are confined in Canton, their lives threatened, if the trade is not stopped, and all the opium delivered, still the ships in the outer anchorages are engaged in selling it, and under cover of night delivering it. This the commissioner hears of, and charges the infraction of the pledge signed that there shall be no more sold by the foreigners in Canton, upon them and the British superintendent, upbraiding them with their want of good faith.

It is thought by some that England will resent this spoliation of the Chinese government, but the moral sense of the people of the British Isles will have but little sympathy with the disappointments of those engaged in the opium trade. They will rather applaud the firmness of the Chinese, and overlook any little breach of the so-called law of nations in considering their efforts to throw off such an incubus of death. Our prayer is that God, whose hand is here so signally visible, will overrule all the changes to his own glory, and the good of China.

Western Africa.

LETTER FROM MR. J. L. WILSON, DATED
CAPE PALMAS, APRIL 25TH, 1839.

St. Andrews, Cape Lahoo, and Accra, regarded as Missionary Stations.

AT pages 352—9, was inserted the journal of Mr. Wilson, while visiting various points along the coast, easterly from Cape Palmas to Cape Coast. In the following communication he gives further information and opinions respecting the most eligible points along that line of coast, for the establishment of missionary stations.

The only three places which I would present to your attention are St. Andrews, situated at the mouth of a large river, one hundred miles east of Cape Palmas; Cape Lahoo, two hundred miles east of Cape Palmas, also situated at the mouth of a large river, and perhaps the largest native settlement on the western coast of Africa; and Accra, 550 east of Cape Palmas, or fifty from Cape Coast.

In relation to the two former it may be said that a mission station at either of them will command free intercourse with the interior, and may possess important facilities for reaching several powerful, but little known kingdoms in the Kong mountains. A mission at these places would not be much trammelled by foreign influence, except at Cape Lahoo, where the consumption of rum must be immense. The Cape Lahoo people, however, are much the most civilized and have the name of being a harmless and inoffensive people.

At either of these places, however, in their present condition, it would require a great deal of prudence and knowledge of the African character, on the part of the missionaries, in order to maintain the mission and make it useful. The St. Andrew's people, at present, are about what the Cape Palmas people were five years ago, in point of civilization, except that they are a much more populous and a wealthier community. The Cape Lahoo people are a good deal in the advance of both, so far as the knowledge of civilized life is concerned. About the health of these points I cannot speak confidently. Both of them, perhaps, are about on an equality with Cape Palmas in this particular. Accra possesses some very important advantages. It has for a long time past maintained the reputation

for being the most healthy point along the whole coast of West Africa. This point is yielded by the settlers of Cape Coast, who boast much of the health of that place. A mission located at that place would enjoy the protection of the English government, and would be free from any violent outrages. It has free access to the Ashantee country, more so than Cape Coast, and also with those wide extended kingdoms on the Niger. Governor McLean informed me that he heard from the steamboat, when at Housa, by land, several months before any intelligence reached the seacoast by the river; and he further states that those countries are more accessible by land for a traveler than by the river. Indeed, if you want to stretch a line of missions across the heart of Africa, Accra, I should say, was the proper starting point. There are some disadvantages, however, connected with this location, which I must mention. I apprehend that it would involve considerable expense to get a mission set on foot at this place, particularly in the article of building. Stone or clay houses could be built reasonably enough, but the boards would have to be sent from America or purchased from European vessels at a high rate. I cannot now say whether houses could be hired or not.

The Ashantee country may be occupied, I have no doubt; but it would be best to commence at one of the forts in the first instance. Danish and Dutch Accra are near to English Accra, and there is a missionary from Basle near the former, but he is about to abandon the field, as I was informed; and if he did not, a mission at English Accra would not interfere with his sphere of labor.

We were treated at Cape Coast by governor McLean and others with the utmost cordiality and kindness, and I have no doubt but any American missionary would be treated with kindness and cordiality by European residents, most of whom are intelligent and respectable gentlemen.

Upon the whole, I think it would be best to make Accra or its vicinity the seat of your chief operations on that part of the coast; and St. Andrews and Cape Lahoo may be occupied by schools, the first being attached to the mission at Cape Palmas, and the other to the proposed mission at Accra. The mission at Accra, if you have one there, will need a printing-press almost contemporaneously with its origin. It is very desirable, however, that two missionaries could be

associated at that place, and that it should be occupied as soon as possible. The Committee may consider me as ready and disposed to occupy any post, and to perform any department of labor in which they may conceive me called upon to act. My life is consecrated to Africa, and I only want it turned to the best account. In my last I mentioned what was probably to be done, in a commercial point of view, on the Niger, and there is no necessity to repeat the information here. I feel at present that what we have got to do for Africa, we ought to do soon.

In a letter dated June 7th, Mr. Wilson gives the following account of the schools under his care at Cape Palmas.

The number of pupils in our seminary, inclusive of five that we are expecting from St. Andrews and Cape Lahoo in the course of two or three days, is about fifty; of whom more than twenty are females. There is some doubt whether we shall be able to procure provisions sufficient to support this number; but if we can, we shall be able to keep this number together.

Southern India.

LETTER FROM MR. POOR, DATED MADURA, MARCH 31st, 1839.

Schools—Superintendence—Monitors—Schoolmasters.

THE following letter, with all its details, is inserted that the reader may occasionally have the missionary work, in all its departments, brought distinctly before him. The schools here described may serve as a sample of mission schools generally in India, so far as their plan and object, the teachers, branches taught, and the superintendence exercised over them, are concerned.

At the commencement of the year, the number of schools under my care was twenty-three, including two small schools for females. In the course of the last quarter, two schools have been added, one of which is taught by a brahmin, in the Telooogo language. The Tamul also is taught to some extent by a monitor who was instructed in one of the mission schools.

The whole number of children present at the last monthly examination was 993.

The members of each school, exclusive of those in the alphabet, are divided into five classes, according to their progress in learning, and are pursuing a uniform course of instruction. As principal reading books for the quarter now ending, the first class have had in daily use the book of Genesis; the second class an abridgement of the Bible, and the third class, the Proverbs of Solomon. From six to twelve pages are assigned to each class for their monthly reading, on which they are questioned at the semi-monthly examinations.

With a few exceptions, these three classes have committed to memory the smaller catechism, and have now the larger one in hand, committing a page monthly, in addition to the continued review of old lessons. A few have finished both catechisms, and are now committing to memory a synopsis of the Bible, in connection with some few points of Scripture chronology. The fourth and fifth classes have in hand a spelling-book, and first lessons in reading. These two classes, together with the alphabet class, learn to repeat the smaller catechism from dictation. Some of them are well advanced in repeating the larger catechism in the same manner. In addition to these christian lessons, the several classes attend to other useful studies from printed books, particularly the native arithmetical tables, moral sayings of Auvyar, and a Tamul poetical dictionary, which render our schools popular in the estimation of the people.

There is a strong desire on the part of parents, that their children should learn the worse than useless legends of their gods, and other books of the kind, which are taught in the Tamul schools. It has not yet been thought expedient to forbid the use of such books in our schools; but it is evident that they are to a great extent supplanted by those we have introduced, and which the schoolmasters must thoroughly teach before they are entitled to their wages. Any direct attempt to suppress the use of these objectionable books would doubtless awaken an increased attention to them.

As these schools are all within a small compass, it is comparatively easy to superintend them. By an hour's ride on horseback, it may be ascertained whether they are in operation or not. Each school is examined twice a month, at the school-room, by the two native superintendents, once in their old lessons, and once in their lessons assigned

for the month. The importance of these examinations is not confined to the schools. It is one of the most efficient methods of imparting instruction to a large portion of the community, who are present as spectators. Besides these semi-monthly examinations, at the school room, the children, excepting those who are learning the alphabet, are brought together by classes on eight successive mornings, twice a month, in a large central school-room, to which spectators are not admitted. This is by far the most important and interesting exercise which I have in connection with the schools. It usually continues upwards of two hours, during which time, the two native superintendents and myself find full employment. The children present are at first divided into three companies and examined separately in their several studies. They are then brought together as a small congregation, and instructed in the catechetical form, the whole company being allowed to give replies to questions proposed. The exercise is closed by the repetition of one or more prayers which they have learnt from their catechisms. This is a service to which I can see no end (unless the schools be broken up) and of which I trust I shall never be weary. It is here that I am able to judge of the efficiency and fidelity of the schoolmasters and superintendents, and of the school operations generally. And here I find most encouraging evidence that the precious seed, even the incorruptible word is deeply lodged in the memories and understandings of a multitude of children, the offspring of the grossest idolaters.

The number at present in the class of monitors is twenty-eight, several schools being entitled to two, in consequence of the large number of alphabet children. This class, as heretofore, are under instruction nearly three hours daily, on the mission premises. The first object of attention is the monthly studies taught in the schools. The present race of schoolmasters are by no means qualified to teach the various branches of study, which we have introduced, nor would they be entitled to full wages without the assistance of the monitors. These monitors are attending also to the branches which it is intended to introduce into the schools, both in Tamil and English. In the course of the last three months they have read an epitome of the geography and history of the land of Judea, in connection with the daily reading of the Old Testament.

The schoolmasters, with the monitors, continue to meet twice a month. They have proceeded in the regular reading of the New Testament to the first Epistle of Peter. At almost every meeting they receive one or more copies of a new tract, which they read in rotation as one of the appointed exercises of the meeting. A majority of the schoolmasters have been under a course of instruction for two or three years, and have made commendable progress in the knowledge of Christianity. They are generally very ready to admit in word, the truth and supreme importance of the christian system, and are at times evidently chafed by its weighty demands upon them. But I cannot discover that any individual has any serious thoughts of obeying its injunctions. The general feeling is that it is impossible for them to meet the consequence of becoming Christians. The question, whether Christianity is true and of divine origin, appears to have very little bearing upon the question of their receiving it or not. Still the conviction is gaining ground, especially among those under instruction, that Christianity is destined to become universally prevalent, and the number of those who would like, even now, to see the current change in its favor, is evidently increasing.

In the villages adjacent to Madura, Mr. Ward has under his superintendence nine schools, which are conducted in nearly the same manner as those under the care of Mr. Poor, and the instruction given both to the teachers and pupils is of the same general character.

It should be borne in mind that the primary object of schools, in connection with missions to the heathen, is to impart to the pupils ability to read the Word of God, which the translator and the press are the means of putting into their hands;—and secondly, by furnishing employment of a moral and intellectual character for their minds, to raise up more intelligent and reflecting congregations, by whom the preacher may hope to be better understood, and on whom he may exert more influence;—and thirdly, by a course of elementary instruction and mental discipline, and by opening the stores of knowledge, to prepare their minds to feel that impulse, which must be felt before they can furnish from among themselves their own schools, and seminaries, and pulpits with competent teachers.

Preaching and Congregations.

Since removing to our new habitation, I have held three stated services on the Sabbath, in Tamul. The first at seven o'clock in the morning, in the English school-room. This service is attended by the schoolmasters, the first class of boys from the Tamul schools, about one half of the pupils of the English school, and by a few occasional attendants. This very central and convenient place for meeting for public worship, continues to be "unknown yet well known" throughout the city. The second service is held at the mission house, at ten o'clock, and is attended by the monitors, our domestics, and by individuals who may be induced to attend in consequence of invitations given in the course of the week. The third service is held at the same place, at four o'clock, P. M., and is attended by three schools, two of which are female schools, composed principally of Roman Catholic children.

At each of these three services, those who are regular attendants take part in the exercises, either in the way of reading the Scriptures, or reciting christian lessons. A most favorable opportunity is then afforded for a full exhibition of the truth, adapted to the capacity and circumstances of those present. In the evening a service is held in English, and is attended by a small company of Indo-Britons from fifteen to twenty-five in number.

Preaching daily through the week, though not to stated congregations, is an important part of my routine of duty. This is attended to at home, to individuals and small companies who visit me both from the city and country; at the numerous schools, to the children and to those who attend as spectators; at the two book shops, near the north and west gates of the city, and at the central school-room, to the children from the schools, who, as before mentioned, attend by classes for a semi-monthly examination. I am as yet able to do but little in the way of preaching from house to house. By so doing I am in danger of being an unwelcome intruder, and of defiling the places I visit, and also of being myself intruded upon by wags and others who are unfriendly to our mission operations. Many persons who appear quite friendly, when they come to my house or meet me in public, would be wholly unwilling and ashamed to receive me at their houses. Having nearly thirty places in the city where I can find access to the people, and yet feel myself

to be comparatively at home, I have but little inducement to visit from house to house.

In all my school operations and preaching engagements, a systematic and liberal distribution of the Scriptures and tracts, holds a prominent place. It is most cheering to compare, or rather to contrast the present state of things in this important particular, with what it was twenty years ago. The contrast is great, whether we look at the number, variety, and appropriateness of the books provided for us, or the ability and disposition of the community to make use of them.

I consider myself highly favored in being so situated that both duty and inclination urge me to spend my whole time in the appropriate work of the mission,—in preaching Christ and him crucified to the inhabitants of this idolatrous city.

JOURNAL OF MR. CHERRY, VISITING
VILLAGES NEAR MADURA.

THE excursion of which an account is given below, was made by Mr. Cherry early last spring, in company with Mr. Ward.

We left Madura on Monday afternoon. At eight o'clock in the evening we arrived at a fine village of five hundred inhabitants. After partaking of a little refreshment we took a walk into town. The moon shone bright and beautiful, and we being soon discovered, the alarm was echoed from different parts of the town that strangers had come. Men, women, and children gathered to see us. As we walked on their number increased so rapidly that we thought it safest to return to our place of tarrying for the night. Ere we reached it we were surrounded by about two hundred people. Those who had retired for the night arose and followed. The headman came, and after his salutation (a low bow) very earnestly entreated that we would establish a school among them. They had one and he wished for another; or if we would take that, he would promise the attendance of forty scholars. But we have not money and without it we must be limited to a few schools. While standing surrounded by increasing numbers, the parable of the wedding was read by the light of the moon, and remarks were made on the subject. It is worthy of notice that during an hour occupied in presenting gospel truths, all were as silent and quiet as an American congregation. They afterward begged

for books, but finding only three or four men who could read, we gave only to them.

In the morning we arrived at Nuttam, a populous village twenty-five miles northeast of Madura. The town contains five hundred houses, composed of two villages near a mile from one another, surrounded on all sides by mountains. Here we remained till afternoon, our place of talking and distributing tracts being between the two villages. In our walk through one of the principal streets we found a school of twenty fine looking Tamul boys and a smaller school for Telooagoos. The people came in crowds from both villages to see and hear what was to be done. Owing to their distance from the path ordinarily travelled by white men, they appeared to be excited by more than usual curiosity. Still they were generally courteous and kind. To all who could read we gave tracts, and we are happy to say that they received them gladly. Nuttam appears to be a promising field for schools, and it is far from being an unpleasant station for a missionary, though its distance from other stations and its difficulty of access place it behind many fields unoccupied.

From this we travelled over a country of mingled wildness and culture, here rocky and barren, there green and flourishing. In going twenty miles we passed six villages, in some of which we found schools. So far as our time and circumstances would permit, we distributed books and tracts in each village till night overshadowed us, and we, much fatigued, lay down to rest in Meloor. Here we spent twenty-four hours. This is (to use an American term) a county seat, having in its district three hundred villages. Nuttam is one of the largest. These will average about five hundred inhabitants each. The district is rich and flourishing, and is apparently one of the most promising fields for a mission station in Southern India. The people are generally of the thief caste. We were very kindly received by the taseldar (native man and chief officer in the district,) and were shewn uncommon civilities for a man in authority. He received our books graciously, and promised to do all in his power to assist us, if we would send a missionary to Meloor. In the town are near three thousand inhabitants, and within a circle of six miles are twelve villages, in all of which schools could probably be established without difficulty. Its location is both pleasant and advantageous, being but eighteen miles from Madura on the

high road to Trichinopoly and Madras. After distributing books and tracts to such as could read understandingly (for not duty only but the paucity demanded a judicious and careful distribution,) and talking to the multitudes who crowded around us and listened with attention, we passed through a tract of country seldom if ever visited by christian missionaries. At a village five miles from Madura, containing about one thousand people, we were particularly interested. We halted near a pagoda which forms the gate-way of a large and ancient temple. Around was soon gathered a large assembly. At a little distance stood the women and children. Between us and the gate were the brahmins who were at first unwilling to come near us. All, after a time, came and received an almanac. One old brahmin started toward us, then receded and sent a man in his stead, but we refused to give. He ventured again, and fearing contact, he reached out his hands as far as possible and took hold of a corner of the tract and carried it into the temple in a manner as though he was afraid it would bite him, and all to shew the people his superiority over us. From this we passed over a beautiful country, through five villages, to Terrapoovanum, the station of Mr. and Mrs. Crane, and thence next morning to Madura.

LETTER FROM MR. COPE, DATED SEVAGUNGA, APRIL 1ST, 1839.

Importance of Boarding Schools—Conversations with the People.

At the last annual meeting permission was granted me to take as many boarding scholars as I could support out of the sum allowed for family expenses. Five boys of high caste, have accordingly been obtained; more are ready to be received. Were there funds at command, a blow might now be struck that would soon make heathenism ashamed. I know of no object to which I would more cheerfully contribute. To pluck these heathen youth from the paths of the destroyer, and to place them where they can be trained for doing good instead of evil, is an object worthy of the prayers and contributions of all who love the cause of truth. Does not the finger of God point to this as the plain duty of the church? Will it be said that so limited are the resources at the command of the friends of missions that the expense cannot be afforded? Let the results of the

Ceylon mission be compared with those of missions in India generally, and it would appear, so as not to be misunderstood, that we cannot afford to do otherwise. When the providence of God invites us to begin at the fountain head, and when economy as well as the best interest of this people demand it, shall we forbear?

People of all classes are calling for conversation. I would I could write them inquirers. They should rather be classed with cavillers. A brahmin of high rank has paid me many visits. On one occasion he introduced the subject himself. Stalking into the room, without ceremony, and quite in opposition to Tamil notions of politeness, he threw himself into a chair, and lifting up his feet, contrived to cross his legs in the usual manner on the seat. Thus posted he began, "What do you think of our gods." I replied, I think that gods which can neither think, nor walk, nor speak, are of little worth. "But our gods," said he, "favor those who worship them in many ways." How does that appear? said I. "When a woman is possessed by a devil," he answered, "if she go to a temple in the night, and prostrate herself before an idol, the god will come and whisper in her ear, directing her what ceremonies to make, on performing which she is cured." I replied, Is it more likely that a stone god should leave his place and walk to the woman, than that a brahmin, it being dark, should approach and whisper in the woman's ear? At this remark the bystanders burst into a laugh, to the no small discomposure of the brahmin, but rallying he asked, "What does Jesus Christ do for his worshippers? Do not Christians die as well as others?" I explained the nature of our present imperfect state, and that death to the Christian is gain. He then added, "Is Mr. —," naming an English gentleman high in office at Madura, "a Christian?" I again explained; but he continued to urge objections to the truth that God is only a Spirit, that it is by a particular religion that we must be saved; and concluded by intreating me to intercede with the judge at Madura to appoint him a writer in court. This, of course, I declined, and now his visits are quite discontinued.

Calls for books are still frequent. There is evidence that many are read with profit. Not a few, it must be confessed, however, see no beauty in them. Recently two brahmins from Terooputtoo, twenty miles distant, called for "books of wisdom." They were pre-

sented with the Proverbs of Solomon. The next day, to my surprise, the two brahmins were again at my door. What do you wish, I asked. "Books of wisdom," was the reply. And did you find no wisdom in the book I gave you yesterday? "No," said they, "none at all." I produced the Hindoo Triad and desired them to sit down and read it with me. Not knowing the subject treated of, they complied; but no sooner did the scope of the book appear, than the principal speaker rose in anger, and smiting on his thigh, left the room.

Under the care of the station at Sevagunga are seven free schools, which are taught and superintended in the usual manner. The monitors are formed into a class and receive daily instruction from the mission, with a view to qualify them the better to instruct their classes in the schools.

LETTERS FROM MESSRS. MUZZY AND TRACY, DATED AT TIRUMUNGALUM.

Books distributed—Religious Meetings—Schools.

TIRUMUNGALUM, the station occupied by Messrs. Muzzy and Tracy, is a place of much resort, being the principal village in a populous district, and is also the point at which a number of roads leading from other important villages intersect each other. Owing to these circumstances the missionaries and their labors attract much attention, and their houses are resorted to by many visitors. Respecting these, Mr. Muzzy, under date of April 5th, remarks—

These visitors are very eager for books, so much so as to be at times quite clamorous. As to the precise number of pages distributed I have not the means of knowing: the quantity, however, which has been accumulating during the whole year, together with some obtained from other than the common sources, have been mostly disposed of, and none have been given, but to those who could read, except to a few persons who had friends to read to them. It has been really encouraging to us, even supposing the motives in its reception to be, as we have much reason to believe they are, entirely wrong, to know that the truth is brought so near and made accessible to such numbers. There is reason to hope, notwithstanding opposing difficulties, that it may be made, as in many instances it has been, the wisdom and power of God unto salvation.

The practice of talking and distributing books by the way-side, has been in a measure superseded by the people's coming to the house. This we think some advance, as by means of it fear is dispelled, more of an acquaintance is cultivated, and an advantage is gained by being on our own ground. Less has been done towards visiting the villages than last quarter, as the ill health of my family and much business at home have prevented. The whole number of villages visited, within three miles of home, is thirteen, and there are several others within the same distance that we hope to see soon, as also many large ones a little further off.

Our public religious services continue nearly the same as when I last wrote. Since Mr. Tracy joined the station, which was in March last, we have had a service in the morning, as well as afternoon, of each Sabbath. Our family prayers also have more the appearance of meetings than mere family services, there being present frequently from forty to sixty. Much of our preaching is simply telling the plain truths of the gospel, in a plain and simple manner, to the companies that come to our house, and to parents and others who almost always attend the examination of our schools. It is often very pleasing to see the interest which parents manifest on these occasions. In addition to these seasons, there is at each house a meeting on the Sabbath for women, which is tolerably well attended. These, with the Bible class among our laborers, and the girls school, promise much good. The sympathy and good feeling manifested by these persons towards Mrs. M. in her sickness, furnishes some hope that they may be benefitted, and renders the task of bearing with their stupidity and carelessness much more easy and pleasant.

In the village of Tirumungalum are three or four Tamul schools not under the direction of the missionaries. They have, however, since their settlement in the place, established five schools, including one for girls, in all of which are one hundred and seventy pupils.

Condition of the People—Various Labors of the Missionaries.

Writing under date of April 2d, 1839, about a month after his arrival at Tirumungalum, Mr. Tracy remarks—

The inhabitants of the place are generally in comfortable circumstances; that is, they are able to obtain sufficient food

to prevent suffering. Every Saturday a considerable number of beggars assemble at our door, most of whom are blind or otherwise disabled from obtaining a livelihood. The majority of them, however, come from adjacent villages.

In a moral aspect, the most hopeless class, as is true throughout India, are the Mussulmans. Yet even these come occasionally to our houses to obtain books and converse on the subject of religion. On the Sabbath we have usually had from forty to fifty at our public services. A portion of these are persons connected with the mission, and the remainder are from the village. Sometimes a little discussion will take place, in which several will engage, while the rest listen in silent attention, occasionally expressing their assent or dissent by significant gestures or a single ejaculation. A few weeks since, while speaking on the subject of sacrifices, we came to that of Christ. Why did he offer his life as a sacrifice? I asked. "To save sinners," was the answer. Are we all sinners? "Yes." Still, though we have sinned, may we not by good works, such as building temples and choultries, making tanks, giving charity, and doing penance, etc., save ourselves without the assistance of Christ? A low caste man answered, "No, we can by no means save ourselves." But another person, who had for many years been the disciple of a sanyassee, and of course felt himself very righteous, said it was in our power to save ourselves. As different opinions had been given, I said, I will state a case and let you decide for yourselves. A person was in debt to a merchant to the amount of a thousand rupees; but being unable to pay, he went to his creditor with a frank acknowledgement that he had squandered his money and could not pay his debts. But, said he, for the future I will pay immediately for all that I buy, on condition that you will consider this as cancelling my former debts. In such a case how would the merchant be likely to act? Would he comply with the request of his debtor? "No." What then? "He would put him in prison." I can see but one way of escape for the debtor, I said, and that is for some rich friend to step forward and pay his debt. As I closed, the eyes of the sanyassee brightened with interest. "Ah," said he, "I see how it is; we are all sinners against God, and cannot pay any of our debts. But Jesus Christ comes with his grace to pay what we could not, and so delivers us from condemnation. Is it not so?" This ques-

tion afforded a fine opportunity of showing the preciousness of Christ, as the only Savior, and all seemed to feel that there was help in no other.

On the Sabbath afternoon, after the close of my meeting with the men, Mrs. Tracy holds one also with a number of women, who, with the children that accompany them, afford quite an interesting audience.

A very important part of my labors is the distribution of the Scriptures and tracts, which we can do to a very great extent without leaving the mission compound. The road in front of our houses is a thoroughfare for multitudes on their way to and from the monthly feasts, which are celebrated at a town a few miles from here, on the road to Madura. For nearly a week past there has been a constant stream of men, women, and children passing our doors. Many of these cannot read, but large numbers seek with avidity the books we are accustomed to distribute. Some even of those who come from a great distance inquire after various books by name, which would seem to show not only that our books are widely diffused, but that they are also a topic of conversation in places where, except by these silent preachers, the good news of salvation has probably never been made known. And though it should be curiosity, or even a worse motive, that brings them to us, still we may hope that, in answer to the prayers of those who distribute these books, and Christians at home, these messengers of mercy will not fail to be accompanied in some cases with the influences of the Holy Spirit.

Oregon Indians.

LETTER FROM MR. WALKER, DATED AT COLVILLE, MARCH 30TH, 1839.

It has been before mentioned in this work, page 269, that Messrs. Eells and Walker selected a site for a station, soon after their arrival in their field of labor, in the vicinity of Colville, a trading post of the Hudson's Bay Company, on the northern branch of the Oregon or Columbia river, and 300 or 350 from the shores of the Pacific. Their reception by the Indians, at a stopping place on the way, when making their first visit to the place, is described below.

On arriving at the river (the Flathead river) we saw a number of lodges, and in the centre a large number of people collected, and arranged in order to give us

a warm reception. When we approached them, one in advance of the rest stepped up and gave me his hand. He was followed by all the rest, until we had shaken hands with about 120 men, women, and children. Many were the thanks they gave us for coming to their place. Some held my hand so long and pressed it so hard, that I was compelled by the pain it gave me to withdraw it.

After the shaking of hands was over, which you may suppose produced considerable effect, we dismounted from our horses, sung a verse, then had a prayer, and moved off to a place to encamp. The Indians, unasked, brought in our mules, unpacked them, cut and brought us a large quantity of wood, and did every thing in their power to do.

I observed in the centre of these lodges one uncommonly large, at least thirty feet long, which I supposed belonged to the chief. Just as the sun was going down I heard a strange noise, the nature and cause of which I did not understand. Soon it was explained by seeing the whole village flocking to this tent, and hearing some one, in answer to our inquiring looks, say they were going to worship. I said within myself, Had the same bell been rung in one of our villages in christian America, how few of the people would have gone! And I must say the conduct of these Indians was a reproof to our most orderly congregations. Soon we heard singing and then prayer, and then they closed with singing. We were at that time at supper, or else I think I should have ventured in. I fully agree with a remark of Mr. Eells, that if the churches at home could have witnessed the scenes of this day, they would have been filled with wonder and joy. The Indians appeared deeply interested during worship on the Sabbath. We were able through an interpreter to communicate something to them, or rather to him, by signs, and he to them. He had been considerably at Mr. Spalding's, and heard a number of Bible stories, especially the story of Christ crucified.

Monday morning we took leave of this interesting people to see the place recommended for our station, which we reached on Tuesday afternoon. I was not very well pleased with the soil at first sight; but found it better on further examination. We had already made arrangements with Mr. M. to send us some provisions and some tools to build a house. At the time appointed, with two Canadian axes and some poor Indian axes, with the help of the Indians, we

went to work at building without a line, or broad axe, or any thing to smooth or straighten our timber, which is here abundant. We cut a small quantity and brought it to the spot. It was pleasing and gratifying to see the Indians take up logs of green pine, fifteen feet long and a foot or more in diameter, and carry them on their shoulders some distance. Never did men work more readily or willingly than they. With our tools and help we put up the walls of two houses, fourteen feet square, in less than one week. Finding that we were working so much to disadvantage for want of tools, we concluded not to do any more to the buildings until we returned in the spring. It was thought best not to attempt to winter there, as we had not time enough to get there and put ourselves in a proper situation for the cold winter of that quarter.

The plain on which we are located is six or eight miles long, and from one to one and a half wide, surrounded on all sides with pine timber, with a small stream running through the middle. There is a large spring where our houses now stand. This, however, we consider as a mere temporary residence. We shall probably remove near the head of the plain. We wish to live there sometime before we make a permanent location.

The night before we left to return home, we told Big Head, our interpreter, that we were going the next day and wanted him to go with us as a guide to which he consented.

We spent one Sabbath at Mr. Spalding's, and as it is his custom to invite all the chiefs to speak after he is done, he called on Big Head for a speech. In the course of his remarks he referred to the case of his son who died at the Red river, and said he mourned much at his death; not because he was dead, but because he did not return to teach him about the way to heaven.

After our return to Doct. Whitman's it was decided that we should all spend the winter with him. We felt that we were sustaining a great loss, in not being among the people, in that we could make no advancement in the language. To remedy this as far as possible, we engaged a Nez Perces who understood the language of this people well, to live with us and to teach us the language. This we found to be rather difficult, as we heard the language spoken so little, that we could not tune our ears to its crooked sounds. The language is the same as

the Flat Head, and is probably spoken by a greater number of people than any other language in the country. There is some difference among the different tribes, but they understand each other perfectly well. So that if the Bible should be translated into the language of any one tribe, all would understand it.

We engaged Big Head to come for us in the spring, as soon as it would answer, with twenty horses to pack our things to his land. He was as good as his word, bringing a larger number of horses than we requested, and somewhat earlier than we expected. We left Doct. Whitman's on the fifth of March, and arrived at our place on the twentieth, being sixteen days on the journey. We had some very unpleasant weather, and quite a fall of snow, which compelled us to lay by one day.

In regard to the prospects of the mission, I think there are some things to encourage and many to discourage. To one unacquainted with Indian character, their manifest anxiety to be taught might lead him to suppose that there was nothing to do but to reap. But it should be remembered that they are Indians, who say and do those things that, to one well versed in Indian character, will lead him to expect that results may not correspond with present appearances. They may be attentive to what you say to-day, and tomorrow threaten to pull down your house over your head and take all you have. Still I think we have good reason to believe that some souls have been born into the kingdom of God. How many it is not for us to say. These have been only among the Nez Perces. The emissaries of the man of sin have found their way to this country. What will be the effect we cannot tell.

LETTER FROM MR. SPALDING, DATED
MARCH 5TH, 1839.

Docility of the Indians—Interest manifested in Christian Instruction.

Mr. Spalding's station, it will be remembered, is in the country occupied by the Nez Perces tribe near the great southern branch of the Oregon river, and about 350 or 400 miles from the ocean. The docility of the Indians and their prevailing desire for the means of leading an agricultural and settled life, were alluded to at page 446. On this subject Mr. Spalding writes—

We are exchanging our hoes for horses, which are to be sent into the

lower Columbia and exchanged for iron, which will be made into hoes again for the Indian's purpose; and in this way we hope to supply the nation in a few years with the means, though simple, of cultivating their lands. The desire for hoes is far beyond my expectation. I looked for a strong desire to cultivate the ground this spring, but I did not dream of the present enthusiasm. We gave four hoes for a horse, but our stock was gone in two days, and now the Indians would gladly give a horse for a hoe. A horse with us is about six dollars. To-day we have bought, with potatoes and corn, old axes, etc., enough to make fifty hoes. So while we furnish the hungry with food, we put into their hands the means of providing for themselves. The weather has been favorable, with no snow and but little frost; and multitudes have been digging and preparing land through the winter. May they be rewarded as abundantly as they were last season.

Respecting the channel for the water of the mill, mentioned in the next paragraph, Mr. Gray states that it was half a mile in length, four feet wide, and in some parts fifteen feet deep; and that, with no other utensils than two shovels, four hoes, and two axes, it was completed by the Indians, with his assistance, in three weeks; the Indians using sticks, and many of them digging with their hands till the skin was worn off. The hope was that they would be amply repaid by the advantages of a grain mill which the missionaries were about to erect among them.

The mill-race was dug last winter by the natives while I was holding a protracted meeting. Some hundreds would labor under the direction of Mr. Gray till a little after noon, when the bell would ring for worship. After meeting they would receive their potatoes for their labor, and after supper assemble for a second service. In this way multitudes were enabled to remain through the meeting, which continued eight days, who otherwise would have been under the necessity of returning home soon, for want of provisions. During this meeting which was held the last of December and first of January, we were enabled to assemble in our school-house, which is forty by twenty feet, but since that time the number of attendants has increased to several thousands, and we are obliged now to meet in the open air evening and morning. But this season, God willing, we propose to put up a

church to be built of bricks made of the white clay, which are apparently very durable, sufficiently large to accommodate six thousand persons. The brick will probably be made by the natives.

But all I have said above is little compared with the more important matter we have to communicate. We trust the Lord has visited us and redeemed some of these benighted ones from the bondage of sin. During the meeting mentioned above there was great excitement, which continues to some extent even yet; but how much of it is genuine, I know not. The manner in which it commenced would seem to indicate that it was the word of God, but that it did not run into animal excitement is not so clear. The Sabbath previous to the proposed meeting, while speaking of the love Stephen showed for his enemies in the hour of death, a second chief rose and came up before the stand, and remained in tears till I closed; when he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Savior. Soon a multitude were up, and the scene continued till late, and was renewed again in the evening. But that day of deep interest to us was only the beginning of what has been continued with but little abatement to the present time. Many nights have been spent in sore weeping and praying for mercy. Probably two thousand have made a public confession of their sins, and pledged themselves to live to God. But few of these, in all probability, have any just sense of sin or holiness. However many give evidence of a change of heart, and among these are three or four of the principal men in the nation. Two things appear certain;—the Lord seems standing with open arms to receive this people; and they seem ready to take the kingdom by force. How fearful, then, is the station of him who would point them to the Lamb of God. One of the mountain men in our employ has entertained a hope of pardon for some ten weeks. The other two are under deep conviction of sin. God grant that they all may become helpers instead of hinderers to us.

A late letter from the Willamette mission states that our Methodist brethren are enjoying a revival. Twenty-one were hopeful subjects at the last date, and the work was going on. Surely we ought not to be discouraged in relation to the Red man.

Two Catholic priests arrived in this country last fall. But we trust the Lord is preparing the field for them by the outpouring of his blessed Spirit.

The friends of missions will be gratified to know that the Committee contemplate sending three ordained missionaries and two lay assistant missionaries, to act as farmers, mechanics, or teachers, as the circumstances of the mission may require, to aid in hastening forward the interesting work which the Lord seems to have commenced among these tribes. These have all received their appointment and will go forth by the earliest opportunity, if the receipts into the treasury shall be sufficient to justify the measure.

Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED LAC QUI PARLE, AUG. 15TH, 1839.

Obstacles in the way of the Civilization of the Tribe.

ANY one who reads the following communication, will see the importance, not only of greatly increasing the number of missionary laborers among the Indian tribes, whose character and habits are similar to those of the Dakotas, but also of praying importunately for the effusions of the Holy Spirit, whose influences alone can overcome the difficulties which lie in the way of effectually introducing Christianity and the habits of civilization among these or any other heathen and uncultivated communities.

Their Religion.—The first difficulty, and the principal one, in the way of civilizing the Dakotas, arises from their religion. When we are hard at work to provide for ourselves food and other necessities, and a parcel of idle fellows, who for weeks have been doing nothing but playing, sleeping, eating, and smoking, are lounging about us and begging us for food and other things, it is natural to tell them that if they would do as we do, they might provide food for themselves. Their ever ready reply is, "White men were made wearing clothes to work. It is proper for them to plough, build houses, etc. But we were made naked to dance, hunt, and go to war. If we should abandon the customs of our ancestors the *wakan* would be angry at us, and we would die."

As the gods, *wakan*, of the Dakotas are innumerable, to abuse any one or several of them excites little or no notice. One of themselves may do it, and

scarcely be considered guilty of any impropriety, but to tell one to throw away his *medicine*, etc. or go to work, is equivalent to telling the Mussulman to curse Mohammed or the Hindoo to renounce caste. He feels that it is one of the greatest insults which can be offered to him, and that if he should follow your advice he would endanger his life by incurring the enmity of his gods and the hatred and contempt of his fellow-men. He may, it is true, labor hard in hunting or fishing, bring to his tent the game which he has taken, chop down a tree and make a canoe, or chop wood and make a fire, when he has no wife or mother to do such things for him, drop corn when his wife has prepared the ground, or take hold of the handles of a plough whilst a white man drives the team to plough his little field, or in case of any great emergency requiring the united efforts of many, he may for a short time assist a white man as in getting a boat off a sand-bar, or taking it over rapids in a river. But he may not, without changing his religion, do any thing which would go to change his manner of life.

From this we see that all efforts to civilize the Dakotas, without giving them the gospel, must prove entirely abortive. I have not had an opportunity of ascertaining how extensively the notion prevails among other tribes, that it is contrary to their religion and dangerous for them to adopt the customs of civilized men. An intelligent Wyandot, some months since, told me that the same opinion prevailed among that tribe; that the young persons, who had grown up since a mission was established among them, generally embraced the christian religion, and that all such abandoned the chase and engaged in agriculture, whilst those who were older, and still adhered to their old religion, were desirous of following the chase as formerly; and because they could not do this in Ohio, where they were surrounded by whites, had sold their lands to remove westward.

Much money has been expended in efforts to civilize the aboriginal inhabitants of the country which now constitutes the United States; but we do not find that any success has attended these efforts, except among such as have embraced the christian religion; and whenever a tribe, or any considerable part of a tribe, have become Christian, they have made such advances in civilization that their condition has been manifestly improved by it. I have already said more

on this difficulty than I intended, but not enough to convey a just idea of its force. I shall therefore relate one or two anecdotes to illustrate it, and show the strong attachment of the Dakotas to their superstitions. A man who has learned to read and write, and been sufficiently instructed respecting Christianity to know that his own religion was false, was telling me of his desires to have a cow and live like white people; and knowing that he was not naturally lazy, I proposed to give him a cow, if he would assist us a certain number of days in making hay, to which he readily assented. At the time appointed he came and commenced work in such a way as to show us that he could be of more use to us than I had anticipated. As soon as the other men knew it, they set about devising means to keep him from work, and by calling him to feasts, etc., left him but a very small part of the day to be with us, and after the fourth day kept him away entirely. He was very desirous of having the cow, and not unwilling to work, but had not moral courage enough to go contrary to the public sentiment of those about him, though he boasts of having killed six or eight men in war, and in going to war says he has swam the Mississippi amidst floating ice, shoving before him his gun and ammunition laid on a small raft built for the purpose.

One of the old braves having openly expressed his intention of embracing the christian religion, his neighbors were so dissatisfied, that, on a visit to the neighborhood of Fort Snelling, where most of the old brave's relatives live, they applied to them for poison to kill the old man; and it is said that poison for this purpose was actually obtained by a man who stands pretty high among the Dakotas here, though it is well known that he has caused the death of several of his own tribe by administering poison.

Last autumn a respectable man, who had been in the habit of attending our meetings, when on a visit to the neighborhood of Fort Snelling, died suddenly being in health one day and found dead next morning. On inquiring of his wife the cause of his death, she told me I must say nothing about it, but that they had bewitched or poisoned him, (the word she used being generally used to express the former, but not excluding the latter) and she said they had done it because he had said their religion was not true.

There is indeed no hope of civilizing the Dakotas, unless they become at least nominally a christian people.

Poverty and Want of Protection for Property.—But let it not be supposed that the religion of the Sioux is the only difficulty, and that as soon as a few of them are converted they may adopt the habits and begin to taste the blessings of a civilized life. Their *poverty* will prevent this. But few families have so much as one horse; and, except perhaps half a dozen families at this place, who may have each a hog or a cow, none of them have any other domestic animals, except dogs. Nor have they the means of purchasing domestic animals or the tools necessary to build a house or commence ploughing. Nor, if they had domestic animals and tools, is it probable they could be much benefited by them, unless the gospel is first brought to exert some salutary influence on all about them. There is here no civil law to protect property or any thing else. The chiefs have no authority, and in general but little influence. I have not heard of a chief punishing any crime. One who would do so would probably lose his influence. About a year ago a man here applied to his brother to lend him his horse to go on a war-party. The wife of the owner of the horse, knowing that if the horse went, she would probably never see him again, objected to lending him. He who wished to borrow was so offended that he went immediately and shot the horse, causing his death, though the owner had not property enough in the world to buy another horse so good. These men are brothers to the principal chief in this neighborhood. The loss was felt keenly, especially by the poor woman, who wept when she came for me to go to see the horse, hoping I might be the means of saving his life. Similar instances, in which men from slight offences will wantonly destroy the most valuable property belonging to a neighbor or brother, are frequent, and yet I have never heard a word said about punishing such culprits.

Mr. L. informed me that at the time he was engaged in the trade in this neighborhood, say fifteen or twenty years ago, when horses were much more plenty than at present, one man killed about twenty horses in one night, because he thought the owners of them had been more favored by the traders in the distribution of presents than himself. Those who will thus wantonly destroy, will of course, when occasion offers, steal; and they do steal so as to leave very little encouragement to any one to provide any thing better than is common among

his neighbors, as there is no reasonable ground to hope he or his family will enjoy it.

Poverty and the want of civil government are so closely connected, and in such a variety of ways present themselves as bars in the way of improving the condition of this people, that no one can properly understand their bearings who has not witnessed them. I will relate a fact or two to show their bearing. In the spring of 1839, three of the female members of our church here had each of them a cow, being nearly all the cattle owned by the Indians here. During the previous summer they had worked hard and raised corn enough to feed their own families till corn would come again. But in the winter these women had shared their corn with those who were entirely destitute, till it was with difficulty they had seed to plant. Some of them had not this, except as it was given them. About the time of planting their corn, their husbands, who might by fishing have provided food for their families, left them to go and see their agent. The women, by taking their children with them and wandering far and wide over the prairies, might be able to find roots and turtles, etc., sufficient for a present subsistence, but if they did this, they must leave their fields and raise no corn, and so be in danger of starving the next winter. The only alternative between this and present starvation was to kill their cows and subsist on the flesh of them whilst they cultivated their corn fields. This they did.

They are very fond of potatoes, and the soil and climate here are favorable, to the cultivation of this useful root; but when any of them are furnished with potatoes to plant, the increase is generally stolen and devoured before half grown; but if any escape this, custom, which is the only law here, requires that all such rarities be prepared for and consumed in their sacred feasts, in which each man must swallow at a single meal as much food as he ought to eat in two or three days, if he paid due regard to his own health or comfort. Custom requires those who have food to share it with those who have none. There are at all times individuals among them who have nothing to eat, except as it is given to them; and for several months every summer they are nearly all destitute of food, except as they can find it from day to day. Should a few christian families, by extraordinary exertion, make abundant provision for themselves, they would be but little benefitted by it, and still

suffer like their less provident neighbors. If they refused to give, it would bring an evil name on them and their religion, by depriving them entirely of the little protection which public sentiment affords in a heathen land to their being stript of every thing, and being driven away.

Wars.—Another difficulty in the way of civilizing the Dakotas arises from their incessant wars with all the surrounding tribes. Though the country claimed by them is as large as the whole of New England, there is no spot in it where they feel secure from their enemies. Their only safety is in a number of families being near together. If a few families should build themselves cabins near their corn-fields, as would be necessary in order to their guarding their corn, and a number of other families should come near them for a few winters, all the firewood in a convenient distance would be consumed. Should those few families be left by all the others, they would be in great danger of being massacred by some other tribe.

Ignorance.—Ignorance is another great hindrance in the way of civilizing this people. They believe that the goods which are brought to them by the traders are obtained by some kind of magic, and cannot be made to believe that they are manufactured by a regular process of industrious labor. They have their medicine men, or jugglers, who pretend to work wonders by the aid of the spirits which they worship; and they suppose that white men excel them chiefly in being greater magicians than themselves. This opinion has a powerful influence in deterring from efforts to improve their condition. It had its origin in their inability to comprehend how many of the articles which they see can be made by man. The visit of some of the chiefs to Washington, which had a good influence on them in several respects, unfortunately confirmed them in this error. They were transported in steam-boats and rail-road cars, ignorant of the power by which they were borne onward. When they were taken to see any manufactory, it was on a large scale, and they were not made acquainted with the power by which the wheels were put in motion. They were taken to churches and theatres and public shows; saw men drinking and gambling, bustling in the crowded streets of cities; but saw not the agriculturists and mechanics engaged in those employments by which the traveling, bustling throng is kept in motion. On their return they told the following, which may serve to

show what kind of knowledge they acquired in respect to manufactures. They asked an officer for some ribbons. He told them he had none himself, but would go with them to a man who made such things. On arriving at the place, after some conversation about the quantity and kind they wanted, the man worked his jaws a little while, and then put his hand to his mouth and drew out a large quantity of ribbons, giving several yards to each of them.

The custom which the traders have of making presents of a considerable part of their goods also goes to confirm the idea that they are not manufactured. The first traders adopted it from the Indians, and it has been followed to the present time, as it appears to me, to the injury of all parties, though now it would certainly be difficult to abandon it. The practice of the traders employing ignorant Canadian Roman Catholics to do all their work, also has an unfavorable influence, by causing the Indians to believe labor an employment unfit for freemen, for they look upon the men who are hired to work in this country as slaves and altogether inferior to themselves.

Mutual Dependence.—The Dakotas are so bound together by mutual dependence, arising from poverty and community of dangers, that a few may not be civilized while those about them remain unchanged in their attachment to the religion of their ancestors. It is like elevating an immense rock, little progress can be made till force is applied sufficient to lift the whole mass. If one entire village could be brought to embrace the christian religion, they would immediately begin to adopt the customs of civilized men; but as soon as they began to taste the benefits of their industry, they would excite the envy of their heathen neighbors, who would throw many hindrances in their way, if they did not come and at once strip them of every thing. The danger of a catastrophe of this kind would be diminished if several neighboring villages could be acted on at once, and still more, if an entire tribe; but cannot be done away till the surrounding tribes also are brought to feel the influence of the benign religion of Jesus. Hence, other things being equal, in missions to the heathen success may be expected in geometrical proportion to the means brought to bear on a particular country.

Boarding schools, however, well conducted, can do but very little for a savage people so long as their heathen pre-

judices against civilization remain, but may be very useful when such a people have embraced the christian religion and are desirous of being civilized.

Preaching the gospel to all, not to children only, and teaching all the nations the commands of God, are the means devised and appointed by Infinite Wisdom for the healing of the nations, for conferring on them temporal mercies as well as eternal salvation. These means have been tried in all the four quarters of the world, and in the isles of the Pacific, and have succeeded well. The young must not be neglected, but we should first deliver the message to those most capable of understanding it—persons in the prime of life.

But it will be asked, Can any human efforts overcome all the difficulties which have been mentioned, and make the Dakotas a civilized people? I answer, No. Persons who have seen and know what savage heathenism is will all tell us that this is a work to which human power is inadequate. Hence missionaries and all who wish to hear of their succeeding in their labors to improve the condition of their fellow men, should constantly invoke the aid of that Almighty Spirit, through whose agency in sealing his own truth on the hearts of men and restoring to man the lost image of his Maker, our own ancestors, as well as many other savage tribes, have been civilized, and who is still the same almighty, compassionate, prayer-hearing God.

State and Prospects of the Station.

Nothing of moment has occurred at this place since I last wrote to you. The Lord blesses us with peace and love to each other. The season here has been very favorable for corn. I think the Indians will raise as much this year as they did the two first years we were here, and we shall have provisions enough for ourselves, but not enough to give away. Our school averages from twelve to fifteen, which is, I believe, about as large as it has ever been at this season of the year. We shall probably before long baptize one man. He has for a long time seemed to think himself a Christian, but we were apprehensive he was self-righteous. He seems of late more humble, and his willingness to profess the religion of Jesus, in the face of persecution which threatens his life, is pretty strong evidence in his favor.

Many little things seem to show that the devil is very busy, trying to thwart us in our efforts for the improvement of this people. Evil reports are circulated, and the people are moved by them in a way I have not seen them affected by such things before. Very few men have attended meeting with us for some months past. Seldom more than three, though formerly more men than women attended.

Since my return the average attendance of natives at our meetings on the Sabbath has been from twenty-five to thirty, most of whom are members of the church. We grieve over some of them

who have been for some time kept from meeting through the influence of their heathen relatives.

Things in respect to this people seem to be approaching a crisis, and unless some favorable impression in respect to the christian religion can be made on a considerable number of them soon, it is to be feared the devil will succeed in keeping their ears closed from hearing the truth. I have felt of late more than before, that nothing but the restraining influence of Jehovah prevents them from murdering us or driving us away from here.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

Messrs. Evans and Dyer, writing on the 2d of April last, thus advert to the numbers united in the fellowship of the church from among the Chinese residing in the vicinity.

In our last half-yearly communication, we informed the directors that there were several candidates for baptism, whom we hoped soon to admit into the visible church. We have now the satisfaction and pleasure of communicating the pleasing intelligence.

On the last Sabbath and the last day of 1837, eighteen individuals, men, women, and children, (all Chinese,) were admitted into the church militant of our Lord and Saviour Jesus Christ. The adults answered the questions put to them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. We hope and pray that the Holy Spirit will guide them into all truth, and make them examples and blessings to their idolatrous countrymen. It was peculiarly pleasing to witness those who, together with their wives, had been baptized on a former occasion, bringing their new-born infants to dedicate them to the service of the only living and true God. Instead of being taken to the idol's temple, as is commonly done at the same tender age, they are brought to the temple of Jehovah, and the blessing of God the Father, God the Son, and God the Holy Ghost is implored that it may rest on them forever.

Yesterday being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season—a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the members of the mission families, united in commemorating the sufferings and death of our once crucified but now exalted Savior and Redeemer. Many of the heathen part of the congregation remained as spectators, and to these an appropriate address was

delivered by one of the native members of this little church: it appeared as though his whole soul was filled with this one thought, "Come with us, and we will do you good."

The distribution of the Scriptures and tracts has been continued as usual. We have been enabled to make several tours into the interior, among the tin mines, pepper plantations, etc.; and on every successive visit, we distributed a great number of books to men eager to receive them. We have also been enabled to meet the demands of our brethren at other stations, and to supply their wants. The total number of volumes, Scriptures, and tracts distributed during the last six months, is 16,324.

We are anxiously looking forward to the period when we shall have the typographic press at command for Chinese books. In point of quantity of type, by far the larger portion of a complete fount has long been quite ready for use; but, when it is remembered that Chinese characters are complete words, and not component parts, it will be readily perceived that so long as our vocabulary of types, if the expression may be used, is incomplete, we cannot work with much facility: there is yet a considerable variety wanted to render the fount complete. Although the quantity of type of each variety is extremely small, there is the same labor required to prepare the original punch where the quantity of type required is small as where the quantity is large. The work has been and still is going on without interruption, each day adds new varieties to the fount; and there is every prospect of this daily increase of quantity until the work is finished, and, when once the matrices are complete, a few months' notice would set any typographic press at work in behalf of China.

The system of education in the schools is much the same as has been heretofore reported. Chinese education admits of but little variety, except in the number of schools and children. The Chinese language is a task of many years, to boys of the very best capacity. Our hearts are cheered by the encouragement which this department of the mission affords.

The present number of children receiving education is as follows:—Chinese, boys 205, girls 115; Malays, boys 70, girls 20; total 410. In the Malay department we could treble the number of children, had we time to visit the

schools and attend to the education of the children. But our avocations among the Chinese are so numerous and pressing, that they leave us very little time at command for the Malays.

The Chinese services, both weekly and on the Sabbath-day, are exceedingly well attended. The seriousness and decorum of our congregation would well become any Christian assembly in England; and, pleasing to say, it is our almost daily privilege to exclaim, "Believe on the Lord Jesus Christ, and thou shalt be saved."

From the present aspect of the mission, the directors will perceive that the cause of our divine Savior is, although slowly, gaining ground among the Chinese. What the Lord has already accomplished through our instrumentality, feeble as it is, encourages us to persevere, and to anticipate the day when the whole of China shall be brought to the obedience of faith. Indeed we never had the shadow of a doubt that China shall be converted, and from one end of that vast empire to the other, every knee shall bow to Jesus. It would be to us a source of the greatest joy to see a nation born at once; but although we see not as yet so happy a result of our labors, it is not a little encouraging that men come one by one, renouncing the idolatries of their ancestors and countrymen, and embracing the religion of Jesus.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN AFRICA.

THE editor of the London Missionary Magazine remarks—

The accounts received within a recent period of the progress of the work of God in the stations beyond the colony have been of a peculiarly encouraging character. The tokens of the Divine blessing on the labors of the brethren among the Bechuanaas, appear, in an eminent degree, distinct and numerous. At Griqua Town, Philippolis, and Lattakoo, augmenting numbers from among this extensive tribe are now gathering into the fellowship of the church, and the hearts of the missionaries are increasingly cheered by the conviction that a most abundant harvest unto the Lord will at no distant period be the gracious reward of the long and arduous toils of which the Bechuana nation has been the object. The extent to which the Lattakoo mission has thus been recently favored, with some brief notices of the general progress of the labors of the brethren at that station, is contained in the subjoined extracts of a letter from Messrs. Moffat, Hamilton, and Edwards, under date, Lattakoo, July 2d, 1838.

The extracts referred to are given below.

About the time we last wrote, viz., in June, 1837, we were promising ourselves the happiness of soon being able to receive additions to our church. This took place in the following month, when four men and one woman were baptized. The increase of candidates, which had been gradual, continued till they reached sixty or seventy in number. Of these, twelve were selected, nine women and three men, and after having satisfied the church as to their fitness to become members, they were baptized

on the first Sabbath of November. Most of them were from the villages of Hamhana, and had in the course of their new profession suffered some persecution for the gospel's sake. Molehabangue, his wife, and four men, with twelve others, belonging to the station and Hamhana, were baptized on the 31st of December.

In the month of January of the present year, our friends Mosheu and Anderis, with a large party, visited us, just when a number of Bechuanaas were on the eve of being received into the church. On the 11th of March, seven of their number were baptized, and at the same time twenty Bechuanaas and one Hottentot. The season was to us interesting from a variety of circumstances. Bechuanaas and Coranas standing up in the midst of a crowded congregation, bearing their united testimony to the truth of the gospel, and its blessed effects on their souls.

You will see that sixty-three adults have been baptized (and added to the church) during the year, twenty-nine males and thirty-four females. Two females were also re-admitted, who had been separated for misconduct. Also upwards of fifty children have been baptized this year. Thus you see that very considerable additions have been made to our number, which, while it makes us rejoice in the trophies won to the Redeemer, necessarily increases our cares and anxieties that they may all war a good warfare, and finish their course with joy.

Since the above was written we have had the happiness of adding eight more to the church, six men and two women; three of whom, a widow and her two sons, were of the Baharutse tribe. When they were finally examined on Friday last, we were truly delighted to see their minds so well stored with scriptural knowledge, which, with their walk and conversation, gave us the fullest satisfaction. They were baptized yesterday, when the congregation was so great that many were obliged to remain out of doors.

The candidates, or rather inquirers, who continue to attend the weekly meetings, are still numerous, and among them are some very hopeful, who will, we think, ere long be received. So far as we know, those who have made a public profession of discipleship, continue to walk worthily. With some, especially among the aged, knowledge is small, but they have a blessed hope, in a simple but firm reliance on the death of Christ. Our church is composed of people of ten different tribes, and it is always an animating sight to see them all uniting in ascribing praise and glory to the Lamb who redeemed them with his blood, and gathered them to the fold of God.

The public services continue to be well and regularly attended, and the weekly prayer-meetings among the people themselves are encouraging. These are kept in different parts of the village, affording opportunity for all to attend.

The outward appearance of the people improves wonderfully, considering their limited means, for there are not many mighty, not many noble among them. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people wishing to purchase handkerchiefs, gowns, etc., which could not be obtained. The

poor females have had partial supplies through the kind friends of Grosvenor-street, Manchester. Could the donors see the objects of their benevolence, (more needy ones can scarcely be,) and observe how carefully they keep their little clothing for holidays, on which they appear clean and decent, we are sure they would think their charity well applied.

During the year the school has fluctuated from fifty to one hundred, or more, and it must continue to fluctuate, so long as the people are obliged to labor as they do. At certain seasons the gardens, some of which are at a distance, require from the nature of the grain, constant attendance. The progress of the scholars, considering every circumstance, has been very satisfactory. The number of readers in the school at present is about forty, and there are about thirty in the Sabbath school. It is not now in our power to give the precise number of

readers on the station, but if we calculate the number who have lately received and purchased copies of the new hymn-book, they must be about 150. Mrs. Edwards still continues her attention to the infant school department, which promises well. The sewing school, conducted by Mrs. Moffat, has an average attendance of thirty. Those who attend continue to improve in the very needful and now essential knowledge of needle-work.

During the year we have printed only hymn-books and spelling-books. Of the small spelling-book, upwards of 4,000; of the larger, considerably altered and improved, 2,000; and of hymns, now one hundred in number, also 2,000 copies.

Brother Moffat is proceeding with copying and revising a translation of the New Testament, to which there are very many interruptions.

American Board of Commissioners for Foreign Missions.

INSTRUCTIONS TO REV. SHELDON DIBBLE.

THE following are extracts from the Instructions of the Prudential Committee given to the Rev. Sheldon Dibble, of the Sandwich Islands mission, at Brooklyn, N. Y., on Sabbath evening, October 6th, as he was about returning to the islands. The principal topic discussed, as will be seen, is *the manner in which the native churches are to be trained to support their own christian institutions*. This is a subject of the highest importance, one indeed which should interest the feelings and bespeak the prayers of all the patrons of missions.

As the spring opens, if the Lord is pleased to give you a prosperous voyage, you will behold the towering summits of Hawaii. And anon there will be the meeting! Brethren in Christ, after a wide separation, will meet on a distant shore, and relate to each other their mutual experience of the Lord's goodness. What an interview! How like the meeting of saints in another and happier land! What holy fellowship! What themes for grateful praise! We charge you salute the brethren in our behalf with a holy kiss of charity. Tell them that we remember them in their prosperity, and shall remember them if they experience adversity. Tell them that they have our confidence and our love, and shall have our best endeavors to procure them the means of filling the islands, as they went forth hoping to do, "with schools, and churches, and fruitful fields, and pleasant dwellings." You are our epistle to them, a living epistle, and we commission you to say a thousand things, which we would gladly say in person, but cannot write. Make a true and faithful report of all you have seen and heard, during your sojourn among us. Despise not our day of small things, and bring not up an evil report of the churches of your native land, in your communications with your brethren. The spirit of missions in our churches is yet in its infancy; but it exists; it is genuine; it grows and gains strength continually, though not rap-

idly; and we are looking and praying for the putting forth of that divine influence, which shall develop its gigantic powers in all the closely related departments of christian benevolence. However much we may lament the imperfect zeal and enterprise of the churches in this work of the Lord, it is not to be presumed, that any of us are so far advanced beyond a state of partial sanctification, as to be authorized to throw the first stone, on this account; and the Committee have learned that harsh language, in appeals and remonstrances addressed to the christian community, does no good. Therefore exhort the brethren of the mission to be meek and mild, however earnest they may be, in their calls upon the churches for aid; to entreat with all long suffering; to plead as fellow-singers, not in anger, but in love. So far as we are able to discover the aspects of the times, as seen in the world of trade and commerce, we dare not authorise you to promise your mission an exemption from a second curtailment, which shall be more trying than the first; though we have strong hopes it may be avoided. It seems to be God's design to teach his people what is in their hearts, that they may thus be led to repentance—to show them how little hold the advancement of his cause among the heathen really has upon their affections; and also, by the fearful disasters thus brought upon the missions, as when some mighty conflagra-

tion consumes millions of wealth, to convince all, even the incredulous world, that the expenditures of missionary societies and the labors of missionaries have not been in vain. In the calamities that may possibly be coming, dear Brother, be patient, and have faith in God; for the end of these things will be good. God's ways are never so mysterious, as when he has some wonderful work to perform; and the deepest darkness precedes the breaking of the day.

The annual meeting of the mission will come soon after your arrival at the islands. The Committee have advised, from motives of economy, both in time and money, that this meeting be hereafter a delegated, and not a general, meeting. At the same time, we are aware of the strong reasons in favor of a general meeting of the mission once a year, and are prepared to acquiesce in such a meeting, if, as the result of experience, the mission is decided in the opinion that it is expedient.

The work of national renovation among the islanders, will be just in that state of progress, at the time of your arrival, that it must be set forward still farther by a decisive impulse from without, or there will be danger of reaction and retrocession. Of this the mission appears to be fully aware; and could the patrons at home only become as much so, the means would doubtless be provided. But you have found by experience how difficult it is to make this subject well understood and strongly felt at home. The case, however, is a plain one. Scarcely less than ten thousand souls have there been gathered in a single year into the visible church; but those converts are generally ignorant, without regular employment, and residing where but an imperfect watch can be kept over their conduct;—and what is there to shield them from temptation, or guard them from apostasy? They cannot long remain where they now are. There is a strange discrepancy between their religious professions and engagements, and their social condition. Having no right to the soil, and being tenants at will, they of course have no powerful motive to industry, no habits of active employment, no proper foundation for intellectual independence and social happiness. Nor do the rulers yet know how to render their system of government a blessing to the nation. The whole national mind, from the highest to the lowest, is yet entirely dependent on their foreign teachers for all manner of instruction. There is not one person among the twelve thousand native church members, who is sufficiently educated and experienced to be ordained as pastor of the smallest native church. There is not one qual-

ified to be a professor in the seminary. Comparatively few, if any, are competent to stand alone as instructors of common schools. They have no intelligent physicians, civilians, or artists. They have no idea of power, except that which is arbitrary; none of obedience, except what is servile. Oh how much is wanting, to enable them to exist and rise as a christian community! And how soon must this be supplied, to enable them to rise at all, and secure a permanent national existence!

Now you will call the prayerful attention of your brethren to this momentous subject, until light begins to shine upon it. We do not despair, and *you* should not. The Lord hath indeed a controversy with his people; but if he meant to suffer those islanders to waste away and be destroyed, one may venture to believe that he would not have interposed so marvelously for their rescue, as he has done.

The appointment of Mr. Richards, by the king and chiefs, as their chaplain, teacher, and interpreter, and his willingness to have his connection with the mission dissolved, that he might accept that appointment, are omens for good, showing how the Lord can unexpectedly provide for the exigencies which arise in his providence. And it may be found, that the very pressure upon the funds of the mission will operate as a motive upon the natives to come forward, sooner than they would otherwise do, in aid of their infant christian institutions. How far it is wise to urge the duty of doing this upon the native churches, is a point to which many of our thoughts have been directed, and which will demand the best discretion of the mission. We perceive that the subject is environed with difficulties. The Scriptures throw but little light upon it. The great apostle to the gentiles did not think proper to allow some of the churches he planted to administer to his support, lest his influence over them should thereby be impaired; but this privilege he allowed to some, as, for instance, the churches in Macedonia. It is certainly desirable, if it can be done without danger of the evils dreaded by the apostle, that the native churches should furnish some part at least of the support of all their religious teachers at the islands. It is right in principle that they should do this, even though their poverty be great. The institutions of the gospel we have planted among them, are their own, and for their exclusive benefit. And ultimately, if these institutions are to be permanent on the islands, the native community must support them entirely. What the Committee desire is, that the native churches may be put, as soon as may be, on the footing of the feeble churches in our new settlements, and that each

church engage to pay a certain portion of its missionary pastor's salary, on condition that the residue be furnished from the treasury of the Board, or, what is the same thing, from that of the mission. We well know that the natives can be trained to this only in a gradual manner, and as the result of much pains-taking and patient labor. The raising of a hundred dollars in this manner, would cost the missionary more time, labor, and trouble, at first, than the money alone would be worth. He would be obliged to apportion the sum among his people, minutely arrange the whole business, attend personally to the reception of the *articles* which each should contribute, (for the common people have no money,) and then to their disposal so that they might really aid in his support. We can hardly conceive of a more unpleasant way of providing for one's family; but neither can we conceive of any other method of teaching the natives how to support the institutions of the gospel among themselves, nor how we may create among them the *habit* of doing this. The process by which this is done among ourselves, is so simple and moves so easily, that we forget how much wisdom and time has been required to bring it to its present perfection. Remember, dear Brother, that if this experiment is not made now, by your mission, there is no prospect of its being made elsewhere, for a long time to come. Some, in the ardor of reasoning from extreme principles, may object to this, as an attempt to ease the churches at home from a wholesome burden; but no man in the full exercise of his reason will argue thus. Could the native churches at the islands be induced to assume and maintain the footing of our feeble churches until they can stand unaided, that fact alone would be a lever of mighty power to induce the christian community to carry the work of missions as speedily as possible through all the islands of Polynesia.

At any rate, the Committee are of opinion, that the native churches should be made to feel it to be their duty to support their own *native teachers*. This is a point on which the Committee suppose there can be no doubt, in respect to the Sandwich Islands. And the inquiry should also be made, from year to year, in the annual meeting of your mission, how far the native churches can be induced to support the *scholars in the boarding schools*, or at least those scholars who are hopefully pious and in a course of liberal education. It would be worth a special agency and great labor to bring this about—not so much on account of the saving in the funds which are raised at home, (though that is an important consideration,) as that those institutions may be *nationalized*, and be render-

ed independent of all foreign aid as speedily as may be. The nation, the native churches, the colleges, academies and schools, and all the other institutions appertaining to a civilized and christian community, which we are seeking, in dependence on divine aid, to introduce among them, should be placed, at the earliest possible time, in a situation to stand without us. This is the result at which you and we are aiming, and it is one we have a right to expect;—though probably not until after most of us have rested from our labors.

The Committee have perceived with great pleasure, that some natives connected with the seminary at Lahainaluna have taken up the art of engraving on copper, and have engraved and printed an atlas of maps in a perspicuous and respectable style. Now could not those native engravers be set up in the business, without pecuniary risk to the mission, and, on their own responsibility, do the work of copperplate engraving and printing for the mission and for their own people? And could not those natives, too, who have been taught in our printing establishments to print and bind books, be put in the way of doing business for themselves on a small scale, by being furnished with printing for the mission? In this manner, under judicious management, the time may perhaps be hastened, when the press shall become fully domesticated at the islands, and exert its powers and scatter its blessings without any other aid than it shall derive from the reading capacity and habits of the people. The Committee are by no means confident that the time has come for these things, and these inquiries are therefore to be regarded merely as suggestions.

Your particular connection in the mission, dear Brother, is with the seminary at Lahainaluna, as one of its three professors. The Committee share deeply with you and your associates in the regret, that they have had and now have no greater amount of funds to place at the disposal of this highly important institution. The spacious edifice already erected will accommodate thrice the number of students now there; and the extraordinary circumstances of the nation, in consequence of the late wonderful outpouring of the Holy Spirit, demand that the seminary should have its full complement of pupils. We feel, too, that there should be a more ample supply of apparatus and of books, and also a medical professor; together with the means of facilitating the self-supporting manual labors of the scholars, when out of school, on the lands appropriated to the seminary by the government. And who does not see, that numerous manuals and text-books, in the secular

and sacred departments of learning, should be prepared and printed in the native language? Mind can no more be educated there, without appropriate means and instruments, than it can here; and why should a liberal and learned education be deemed more essential here, than there? You need not fear that this important institution will be overlooked, or undervalued by the Committee. We believe it to be vital to the success of all your other institutions—the mainspring in the system of means employed to renovate the islands.

Nor must the *seminary for educating females*, in another district of Maui, be suffered to languish. It is not less essential to our main object, than the other.

Perhaps the Committee ought not to bring these counsels to a close, without adverting to the extraordinary number of native converts admitted to the church during the late revival at the islands. Whatever the result may be, there can be no doubt that there was an error in several of the churches in receiving members upon so short a probation. And there is strong reason to apprehend serious evils in those churches, as the result of that error. But the danger most apprehended by the Committee is, that Satan will take advantage of such evils to betray the brethren into mutual crimination, and thus give rise to alienations and divisions in the mission. Let the first symptoms of so monstrous an evil be met on all hands by that heaven-born spirit, which leads the possessors in holiness of mind to esteem others better than themselves, and which is a spirit of love and conciliation of irresistible power to bind together the hearts of good men. Better disband those churches altogether, than suffer them to become the occasion of disunion among yourselves. But should the churches to which we refer, disappoint our fears, and, through a miracle of grace, adorn their profession, we must still entreat the brethren to avoid the repetition of so fearful a risk in future;—if for no other reason, out of deference to the views and feelings of the great body of their patrons. The tidings of that glorious work of the Spirit at the Sandwich Islands, has exerted far less influence among us than it would have done, had there been no precipitancy in admitting members into some of the churches, even had the number of admissions been not half as great as it was.

VARIOUS NOTICES.

MADRAS.—A brief printed report of the schools under the care of the mission states that in March last there were under the care of Doct. Scudder at Chintadrepettah seven schools, embracing 275 pupils, of whom sixty-

one can already read the Scriptures. Also a school for girls on the mission premises, containing eight or nine pupils.

Under the care of Mr. Winslow at Royapoorum, are one English school for boys and one Tamul school for girls at the mission-house, and eight village schools. At a late examination above 300 pupils attended.

The expense of one of these primary schools is about one hundred rupees, (about forty-five dollars) a year. During the year 1838, when the allowance to the mission from the treasury of the Board was not sufficient to meet the other wants of this mission, and also continue the schools, the governor of the presidency and seven other gentlemen, most of them high in civil office, subscribed each the sum named above, for this object, as an indication of the deep interest they feel in this department of missionary labor.

The bark *Black Warrior*, on board which was Mr. and Mrs. Hunt, destined to Madras, and Misses Agnew, Brown, and Lathrop, destined to the Ceylon mission, touched at Funchal, island of Madeira, September 6th; where she remained until the 16th. All were in good health, and had been much favored on their voyage thus far, having been out thirty-eight days.

CHEROKEES AND CHOCTAWS.—Mr. Henry K. Copeland and wife and Miss Mary Avery have recently proceeded to join the mission among the Cherokees. They were accompanied by Mrs. Jacob Hitchcock of the Dwight station, and Miss Eunice Clough of the Choctaw mission, who have during the last summer been on a visit to their friends in New England for the improvement of their health.

Jonathan Dwight, a Choctaw young man who has spent some years in the northern states, and the latter portion of the time at Moore's School, Hanover, N. H., returned to his own people with the company mentioned above, where it is hoped he may be useful as a teacher, for which his education well qualifies him.

OREGON INDIANS.—A letter has been received from Mr. Cornelius Rogers, who is laboring in connection with the missionaries, dated at Fort Hall, 400 or 500 miles east of Wallawalla, July 29th. Mr. Rogers was accompanying the Nez Perces on one of their hunting excursions for buffalo, with the expectation of acquiring a more perfect knowledge of their language, and imparting to them some useful instruction while they are beyond the reach of the religious privileges and schools of

the mission station. The mission families were favored with good health when Mr. Rogers left them, which was near the end of June. Doctor and Mrs. Whitman had been severely afflicted in the death of their little daughter, who on the 22d of June, was accidentally drowned in the Wallawalla river, near the banks of which the mission house stands, and to which she had strayed without the knowledge of her parents.

Mr. Smith was residing for a time at a place about sixty miles above the station occupied by Mr. Spalding, for the purpose of enjoying more facilities for acquiring the language.

Mr. Hall, whose arrival from the Sandwich Islands mission, with a printing press and types, had put the press in order, and had begun the printing of an elementary book in the Nez Perces language. The health of Mrs. Hall, on whose account, in part, he is making a visit to this mission, had been much improved by the voyage and the change of climate.

At Fort Hall Mr. Rogers met two gentlemen by the name of Griffin and Munger, who had proceeded thus far, with the intention of establishing themselves somewhere in the Oregon country as missionaries, and were expected to reach Wallawalla about the middle of September.

RECEIPTS TO THE TREASURY OF THE BOARD.

It seems desirable that the patrons of the Board should know how the receipts into the treasury for a few months just past compare with the receipts during the corresponding months of the preceding year; and for this purpose the following tabular view is given.

	1838	1839
June,	\$13,724	\$9,907
July,	23,642	17,023
August,	11,036	9,343
September,	15,843	13,047
October,	28,487	13,647
	\$92,732	\$68,467

Showing an excess in the receipts into the treasury during five months, ending 31st October, 1838, over those of the corresponding months of 1839, of \$24,266; giving a monthly average in 1838, of \$18,546; and in 1839, of \$13,573; the monthly average for the five months of the year 1839 being about \$5,000 less than they were in 1838.

Three months of the current financial year, ending 31st October, have now elapsed, and the donations received during that period have amounted to \$41,538. The average amount of the donations during the three corresponding

months of the three years, (1836, 1837, and 1838,) was \$54,753; showing that the receipts for those three months this year are less, by \$13,214, than the average during the corresponding months of the three years preceding; and \$13,329 less than during the three corresponding months of the year 1838.

For October 1839, the receipts were \$18,647, while the average for the same month of the three years preceding was \$24,397, or about one third greater.

One quarter of the current financial year closed with the 31st of October last; during which it is seen that the donations to the treasury have fallen short of those for the first quarter of the previous financial year by \$13,829. Should the deficiency be as great during each of the remaining three quarters of this year, the amount for the current year would be less than that for the last by more than \$55,000.

The average monthly expenditure in carrying forward the missions under the care of the Board is about \$24,000.

Donations,

RECEIVED IN OCTOBER.

[NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	595 00
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>	
Auburn, 1st presb. chh. 214,88;	
mon. con. 11,50; 2d presb. chh.	
39,78; mon. con. 22,67;	288 83
Cato, Presb. chh.	20 50
Cayuga, Fem. miss. so.	20 50
Geneva, 1st presb. chh. 4,01; mon.	
con. 10,50;	14 51
Homer, In lieu of e. note,	3 00
Scipio, 2d presb. chh.	17 00
Sennett, Cong chh.	15 34
Summerhill, Miss. so. 15; ded. bad	
note, 1;	14 00
Union Springs,	4 75—398 43
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
W. Barnstable, Coll. for sup. of Mr. Peet,	40 00
<i>Cumberland co. Ms. Aux. So. W. C. Mitchell, Tr.</i>	
Albany, Chh. and so.	9 63
North Yarmouth, 1st par. Gent.	33 60
Norway, M. box, of M. A. W.	2 50
Portland, Mon. con. in 2d chh.	
76,35; do. in High-st. chh.	
21,12;	97 47
Sweden, Mon. con.	4 43—147 03
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Bellville, Mon. con. in	
Mr. March's so.	8 67
Newburyport, La. Jews so. 10,03;	
fem. mite so. 5;	15 03—23 70
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Salem, Crombie-st. mon. con. 14;	
Tab. do. 19,50;	33 50

<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Fairfax, A friend,	50
Franklin, Young la.	5 75
Montgomery, Cong. chh.	12 00
Sheldon, C. Hurlbut,	2 50
St. Albans, Cong. chh. and so. to constitute JULIUS HOYT, of St. Albans and Rev. GEORGE W. REMSLOW, of Georgia, Hon. Mem.	170 00—190 75
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Canandaigua, Cong. chh. fem. miss. so. 155; Rev. E. Johns, 100; G. R. Hubbell, a dying gift, 50; coll. 29,03;	334 03
Geneva, Presb. chh. W. E. Sill, Kennedyville,	10 00 5 00
Lyons, Contrib. 37,29; mon. con. 16,03; la. 27,50; mater. asso. for corp. chil. of miss. 5;	85 82
Palmira, To constitute Rev. G. R. SHUMWAY an Hon. Mem.	99 00
Sodus, A. Gaylord,	2 00
Victor, 30; less bad note, 5;	25 00
West Newark, J. Walter,	20 00
Yates,	8 00—588 85
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
West Durham, J. Moss,	50 00
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Avon East, Gent. 30,51; mon. mon. 15;	45 51
Canton, Gent. 43,62; la. 32,07;	75 69
Collinsville, Mon. con.	25 67
East Hartford, La.	107 57
East Windsor, Wapping so.	7 04
Hartford, S. so.	347 00
Windsor, La.	51 72—660 20
<i>Hartford co., South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Glastenbury, Gent. 63; la. 83,12;	146 19
Wethersfield,	142 16—288 23
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Coll. at anniversary,	77 14
Bethlem, Coll. 120,90; la. cir. of indus. 20;	140 90
Canaan, N. so. coll. 48,71; mon. con. 31,29;	80 00
Cornwall South, Coll. 90,14; mon. con. 9; Miss MARIETTA PIERCE, which constitutes her an Hon. Mem. 100;	199 14
Goshen, Coll. 171,78; mon. con. 26,58;	198 36
Harwington, Coll. 77,40; mon. con. 20,13;	97 53
Litchfield, 1st so. coll. and dona. 352,59; S. Farms so. coll. 96,52; mon. con. 17,05; Milton, coll. 3; Northfield, coll. 32,23; mon. con. 10,43; la. cent so. 11,34;	523 16
New Milford, Coll.	244 88
New Preston, Coll. 176,31; mon. con. 27;	203 31
Plymouth, 1st so. coll. 128,24; mon. con. 38,38; Hollow, coll. 105,35; mon. con. 100; Terryville, coll. 125,57; mon. con. 60;	566 54
Roxbury, Coll. (of which to constitute Rev. AUSTIN ISHAM an Hon. Mem. 50;)	67 65
Salisbury, Coll.	142 25
Sharon, 1st so. coll. 84,50; Ellsworth, 10,83;	95 33
South Britain, Coll.	91 50
Southbury, Ann. sub. 109,80; mon. con. 9,10; fem. cent so. 3,14; (of which to constitute NATHAN CURTIS an Hon. Mem. 100;)	122 10
Torrington, Mon. con. 14,25; Torrington, so. coll. 91,75;	106 00
Warren, Coll. 96; young la. so. 5; sub. sch. 2;	103 00
Washington, Coll.	145 30
Watertown, Coll. 136,22; mon. con. 58,80; sub. sch. 5;	200 02
Winchester, Coll. 22,65; mon. con. 7,35; Winsted so. coll. 75,29;	105 29
Wolcottville, Coll. 39,50; mon. con. 11,58;	51 32

Woodbury, N. so. coll. 70,83; S. coll. 127,46; mon. con. 9,18; fem. benev. so. 19,18;	296 65
Ded. unc. notes,	3,787 37
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	387 37—3,400 00
Fairhaven, Mon. con.	15 00
New Haven, Mon. con. in 1st and united so. 49,05; do. in Church-st. chh. 23,60; do. in 3d chh. 7,88; do. in Yale coll. 7,25; la. Durand so. 20; Rev. H. G. and Mrs. Ludlow, for schs. in Ceylon, 10; a friend, 1;	118 78—133 78
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Branford,	45 00
Cheshire,	70 90
East Haven, Gent. 56,31; la. 55,72;	112 03
Northford, Gent. 21,32; la. 25,10;	46 42
North Guilford, Gent. 19,12; la. 36,13;	55 25
Wallingford, 54,75; less c. note, 2; fem. benev. so. 20;	72 75—402 35
<i>New Haven co. Ct. Western Consociation,</i>	
A. Townsend, Jr. Tr.	
Bethany, Gent. 54,56; la. 17,87;	72 43
Derby, Coll. 68,57; mon. con. 62,12;	130 69
Hamden, East Plains, Mon. con. 19,81; gent. 8,85; la. 11,62;	
Mount Carmel, gent. 26,42; la. 18,75; mon. con. 29,46; sub. sch. 19,48;	134 39
Humphreysville, Gent. 20,75; la. 20,46;	41 21
Middlebury, Benev. asso.	58 47
Milford, United mon. con. 17,24; 1st chh. coll. 39,53; gent. 63,36; la. 58,19; sub. sch. for a sch. in Ceylon, 30;	208 32
Naugatuc, Coll. 9,51; mon. con. 7,77; fem. char. so. 5;	22 28
Prospect,	7 25
Waterbury, Gent. 111; la. 57,53; mon. con. 23;	191 53
West Haven,	33 00
Wolcott, Gent. 13,22; la. 16,19; R. Carter, 3;	32 41
Woodbridge, Gent. 57,13; a lady, for fem. sch. at Sandw. Isl. 25; for. do. Oregon miss. 25; to constitute Rev. W. R. LONG an Hon. Mem.; la. 47,47; mon. con. 13,15; a friend, 2;	169 75
	1,101 73
Ded. am't paid by aux. so. for printing ann. report,	7 20—1,094 53
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	242 96
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Bridgewater, Cong. chh.	11 00
Clinton, Benev. so.	9 00
Guilford, Coll. in chh. (which and prev. dona. constitute PHINEAS ATWATER an Hon. Mem.) 91; A. Hyde, 10;	101 00
Madison, Coll. in chh. and so. 15; fem. cent so. 33,18;	48 18
Martinsburgh, La. so. 5,12; Miss E. Vale, dec'd, 3,21;	8 23
Mexico, Mon. con. in 1st chh.	10 00
New Hartford, Mrs. C. Risley,	4 00
Paris Hill, Cong. so.	6 61
Plymouth, Cong. chh.	7 00
Richland, 1st chh. mon. con. 8,12; mon. con. 9,62; Rev. N. Thomas, 3;	20 74
Sherburne, Chh. and so.	5 13
Smyrna, Cong. coll.	13 37
Springfield, 1st presb. chh.	71 00
Waterville, do.	24 62
Whitesboro', Mrs. M. Pierce,	1 00—333 98
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Bridgewater, Trin. cong. so.	13 50
North Bridgewater, Gent.	27 00—40 50
<i>Rockingham Confer. of chhs. N. H.</i>	
J. Boardman, Tr.	
Rye, Cong. chh. and so.	10 00

Valley of the Mississippi, Aux. So.

W. T. Truman, Tr.

By G. K. Budd, Agent,

(Of which fr. Monticello, indiv. 65;
Upper Alton, presb. chh. mon.
con. 10; chh. and so. 30.91; sab.
sch. 7.12; Alton, presb. chh. mon.
con. 6.97;) 908 64**Western Reserve aux. so.**

By Rev. H. Coe, Agent,

Ashtabula co. Wayne, 3.72; Wil-
liamsfield, 1.87; Fairfield co.
Bethel, Presb. chh. 13.44; Lan-
caster, 75; Geauga co. Hamden, 7;
Huron co. Birmingham, 1.75;
Fitchville, L. P. 5; Florence, 13;
Licking co. Granville, Indiv.
135.65; la. miss. asso. 92.72; S.
Chester, 25; K. Linnet, 10; H.
Cooley, 10; T. M. Rose, 10; E.
Abbott, 10; H. L. Bancroft, 10;
Newark, 2d presb. chh. 25.31;
Medina co. Medina, 2; Portage co.
Aurora, 11.50; Cuyahoga Falls,
Gent. 20.09; la. 8.25; Hudson, H.
Baldwin, 52.70; Mrs. T. 2; Mid-
dlebury, 26.57; D. McNaughton,
for Mary Jane McNaughton, Cey-
lon, 20; D. Preston, 10; Nelson,
13.87; Lydian so. 6.13; Northfield,
Sab. sch. chil. 1.25; Randolph,
11.75; Ravenna, 1; Rootstown,
9.25; Streetsborough, 25c. Tall-
mudge, 31; la. miss. so. 20;
Twinsburg, 3.75; 2d chh. 6; L.
A. 1; Windham, 5.75; Rev. W.
Hanford, 10; Seneca co. Scipio,
For schs. in Ceylon, 25; Trumbull
co. Warren, 25.37; Youngstown,
H. Manning, 10; ded. rem. to Cin-
cinnati, 303.37; 480 47—689 11**Windham co. Vt. Aux. So. A. E. Dwinell, Tr.**Brattleboro' E. Mon. con. 89.68;
sab. sch. for benef. 20; 109 68
Grafton, Mon. con. 23 00
Saxton's River, do. 16 50
Townshend, Coll. 27.51; la. 9; 36 51
Westminster, E. Gent. 8.52; la.
18.31; mon. con. 6.42; 33 28
218 97

Ded. dis. on unc. notes,

Worcester Central Assn. Mis. Aux. So.

H. Wheeler, Tr.

Total from the above sources, \$13,082 32

VARIOUS COLLECTIONS AND DONATIONS.A lady, for Joan Maine, Ceylon, 20 00
Allen, N. Y. Presb. chh. 17 50
Amherst, Ms. Rev. N. W. Fiske, for ed.
among Nestorians, 15 00
Andover, Ms. W. par. juv. so. for Joseph W.
Barr and Sarah L. Holt, Cape Palmas, 40;
la. miss. so. for High sch. at Dindegall, 20;
Ararat, N. Y. Chh. and cong. 7 24
Athens, Pa. Presb. chh. mon. con. 13 79
Berkley, Ms. W. Dean, 10 00
Bethany, Pa. Presb. chh. 41 92
Bethlehem, N. H. Mon. con. 6 25
Bloomfield, N. J. Fem. sem. for M. H. Cook
and Mary Seymour, Ceylon, 60 00
Blue Hill, Me. Rev. J. Fisher, 2 12
Bolton, Ms. Cong. chh. 16 14
Boston, Ms. For Ceylon schs. 1.75; S. A. D.
for Joshua Danforth, Ceylon, 20; G. W.
W. 5: a sch. for chil. 81c. 27 56
Boston and vic. Ms. Fem. so. for pro. chris.
among the Jews, 83 00
Pristal, Me. Ladies, 7 00
Brockport, N. Y. Presb. chh. mon. con. 10;
W. W. 5; 15 00
Brooklyn, Pa. Presb. cong. 19.29: a bal. 1;
Buffalo, Northumberland Presb. Pa. By Rev.
I. Grew, 20 29
Buffalo Roads, Pa. Dr. R. Van Valzah,
Cameron, N. Y., A friend, to constitute Rev.
DAVID S. MORSE, of Richford, an Hon. Mem. 50 00Cartersville, Va. Mrs. E. Preston, 30 00
Centerville, N. Y. Presb. chh. mon. con. 15 00
Chalmers, N. Y. Mrs. E. Cooke, 5 00
Chester co. Pa. New London, Benev. fund of
presb. chh. for sup. of Mr. Schneider, 30;
Fem. cent so. of Rock chh. for do. 14.87; 44 87
Clinton, N. Y. Rev. Wayne Gridley, which
constitutes him an Hon. Mem. 50 00
Cortland co. N. Y., P. T. Roe, 5 00
Danville, Pa. Presb. cong. indiv. 60; fem.
miss. so. 17; mon. con. 23; 100 00
Decatur, Ga. Mrs. S. P. A. Willard, 10;
less. dis. etc. 1; 9 00
Dedham, Ms. Mater. asso. for wes. miss. 14 00
Dracut, Ms. Evan. cong. so. 18 12
Dundaff, Pa. Presb. chh. 13 12
Durham, N. Y. Fem. cent so. 25 02
Enfield, N. H. Mon. con. 6 00
Florida, N. Y. Presb. chh. a bal. 9 50
Fort Pierce, E. P. Maj. T. Childs, 5 00
Gainesville, Ala. Mon. con. in presb. chh. 317 40
Gibson, Pa. 1.73; chh. and cong. 8; 9 73
Gilead, Me. Mr. Richardson's so. 7 70
Gilmanton, N. H. Rev. I. Bird, a 10th of his
salary as instructor in Theolog. sem. 60;
Rev. J. Lane, 10; 70 00
Great Bend, Pa. Presb. chh. 8 74
Green River, N. Y., T. W. W. 5
Hampton, N. H. Mon. con. in cong. so. 23;
la. asso. 27; which constitutes Rev. E. D.
ELDRIDGE an Hon. Mem. 50 00
Hannibal, N. Y. J. K. M. a bal. 50
Hanover, Ms. Mon. con. in cong. chh. and so. 25 00
Hardwick, Vt. DANIEL FRENCH, which con-
stitutes him an Hon. Mem. 160; LEWIS
HOWE DELANO, which constitutes him an
Hon. Mem. 100; 200 00
Harford, Pa. Cong. chh. 49.83; sab. sch.
3.38; (of which to constitute Rev. EBENE-
ZER KINGSBURY an Hon. Mem. 50;) 53 51
Harrisburg, Pa. W. G. 5 00
Hawley, Ms. Rev. T. Thatcher, 12 00
Henniker, N. H. Fem. Ceylon so. for Nancy
B. Scates, Ceylon, 16.65; A. Connor and
fam. for Hannah W. Connor and Martha
G. Connor, Ceylon, 40; 56 65
Honesdale, Pa. Presb. chh. 110.91; benev.
sew. so. for John M. S. Ferry, Ceylon, 10;
sab. sch. 4.47; 125 38
Ipswich, Ms. Mary H. Lord, for Dorcas
Adams, Ceylon, 15 00
Kingsboro', N. Y., P. Mead, 10; A. R. 3; 13 00
Kinaman, O. For Rev. H. H. Spalding,
Oregon miss. to purchase cattle for the
Indians, 85 00
Lawrenceville, Pa. Presb. chh. mon. con. 15;
Mrs. M. Hudson, 10; 25 00
Levittown, Pa. Miss Jenkins's fem. sem. for
fem. sch. in India, 10 00
Long Meadow, Ms. Dea. Reynolds, 5 00
Lowville, N. Y. Fem. miss. so. of Vil. for
Elizabeth Abbott, Ceylon, 18 00
Marathon, N. Y. Miss so. 10 00
Marblehead, Ms. Mon. so. 20 00
Marlboro', Ms. Union so. mon. con. 40 00
Mercersburg, Pa. Union mon. con. 12 00
Muffitt's Store, N. Y. Mrs. E. Sherman, 10 00
Monroeville, Pa. Presb. cong. 67 03
Mount Desert, Me. C. K. 75
Nashua, N. H. 1st cong. chh. which and
prev. dona. constitute MICAH ELDRIDGE
an Hon. Mem. 60 00
Newark, N. J. 3d presb. chh. youth's miss.
so. to constitute GEORGE DWIGHT an
Hon. Mem. 100; a friend, 100; 200 00
New Berlin, Pa. Rev. J. M. 10: 1. S. 2.50; 12 50
New Castle Presbtery, Leacock, Presb. chh. 5 25
New Haven, Ct. M. Bradley, 1 50
New Milford, Pa. Cong. chh. 3 59
New Rochelle, N. Y. Miss S. Brewster, 12 00
Northumberland, Pa. Presb. cong. 22.18;
fem. miss. so. 6.88; sab. sch. 5; 34 06
Northumberland co. Pa. Mon. con. Boyd's
school room, 13.63; cash, 9; 22 63
Oakland Mills, Md. L. Bates, for sch. in
Ceylon, 10 00
Old Mill. Ct. Sew. so. for Oregon miss. 20 00
Oxford, Pa. A friend, 5 00
Parsonsfield, Me. I. Hodgson, 3 00

<i>Philadelphia, Pa.</i> 1st presb. chh. G. W. FORD, which constitutes him an Hon. Mem. 100; JOSEPH B. LAFLEY, which constitutes him an Hon. Mem. 100; cash, 100; C. S. Wurts, 50; J. W. Paul, 50; J. Fassitt, 50; J. A. Brown, 50; J. Eckel, 40; J. Bayard, 30; H. I. Williams, 25; C. Tingley, 20; B. W. Richards, 20; W. Farves, 20; W. Raiguel, 20; W. Davidson, 20; A. Fullerton, 20; cash, 20; J. Duntion, 10; C. McIntire, 10; B. W. Tingley, 10; J. C. S; ladies, 500,62; juv. miss. so. for Mr. Eckard, Batticotta, 50; fem. so. for ed. of hea. youth, 150; Miss A. C. Road, for the Batticotta sem. 20; Miss M. Armstrong, for ed. of girls at Sandw. Isl. 20; a friend, 20; Mrs. H. Gibbs, for Francis S. Jones, Singapore, 30;	1,650 62
<i>Pleasant Valley, N. Y.</i> Presb. chh. which constitutes Rev. BENJAMIN T. WILE an Hon. Mem.	53 15
<i>Pompey, N. Y.</i> 1st cong. chh. mon. con. 25,83; coll. 22,61; sew. so. 11,50;	59 94
<i>Princeton, N. J.</i> La. asso. for Catalina Wilson and Phoebe Maclean, Ceylon,	40 00
<i>Providence, R. I.</i> E. W. Fletcher,	20 00
<i>Pultneyville, N. Y.</i> Mon. con. in presb. chh.	7 00
<i>Ridgebury, N. Y.</i> Presb. cong. coll.	40 00
<i>Roxbury, Ms.</i> Eliot chh. and so. mon. con.	22 37
<i>Riverhead, Bating Hollow and Wading River, N. Y.</i> La. for Samuel Buel, Ceylon,	20 00
<i>Salem, Pa.</i> L. Weston,	20 00
<i>Saratoga Springs, N. Y.</i> , A lady,	1 00
<i>Savannah, Ga.</i> Mrs. E. Berrian, for Eliza Hunter, Cape Palmas,	15 00
<i>Sewickley Vale, Pa.</i> Presb. chh.	17 00
<i>Shamokin, Pa.</i> Presb. cong.	8 36
<i>Sharon, Ct.</i> Mrs. B. H. Gould, which and prev. dona. constitute JAMES B. GOULD an Hon. Mem. 50; Mrs. H. G. 2;	52 00
<i>Sheffield, Ms.</i> Z. B. Peet,	10 00
<i>Silver Creek, N. Y.</i> , D. Rumsey, to constitute DANIEL L. RUMSEY an Hon. Mem.	100 00
<i>Smithtown, N. Y.</i> Presb. chh. mon. con.	12 00
<i>South Dartmouth, Ms.</i> Mrs. C. C. Bailey, for Rowland C. Bailey, Ceylon,	20 00
<i>South Reading, Ms.</i> Fem. cent so.	20 75
<i>Springville, Pa.</i>	7 00
<i>Sullivan, Ms.</i> Miss M. Sargent,	10 00
<i>Tenckesbury, Ms.</i> Mon. con.	8 00
<i>Trenton, N. J.</i> Sab. sch. in presb. chh. for James F. and Susannah Armstrong, Ceylon,	40 00
<i>Troy, N. J.</i> Fem. miss. so.	6 00
<i>Trumansburg, N. Y.</i> 1st presb. chh.	34 00
<i>Union Town, Pa.</i> Union cong.	10 00
<i>Upton, Ms.</i> J. Starkweather, for paper for scrip. at Sandw. Isl.	3 00
<i>Walden, Vt.</i> Fem. asso.	13 06
<i>Waldo, Me.</i> Mon. con.	11 50
<i>Waialae, Sandw. Isl.</i> Mr. Emerson's chh. by Dr. Chapin,	43 75
<i>Washington City, D. C.</i> 4th presb. chh. Mrs. A. Finley, for David Head, Bombay, 20; indiv. 6;	26 00
<i>Watertown, Ms.</i> A friend,	25
<i>Wilkesbarre, Pa.</i> W. C. GILDERSLEEVE, which and prev. dona. constitute him an Hon. Mem.	50 00
<i>Williamson, N. Y.</i> , P. Heard, 10; cong. so. 6,50;	16 50
	\$18,046 56

LEGACIES.

<i>Andover, Ms.</i> John Foster, by Miss Hannah Foster, Ex'r,	100 00
<i>Ipswich, Ms.</i> Mrs. Abigail Porter, by T. Manning, Ex'r,	150 00
<i>Lancaster, Pa.</i> William Kirkpatrick, by his Ex'r,	250 00
<i>New York City</i> Joseph G. Walker, by W. F. Ainsworth, Ex'r,	100 85
	\$600 85

Amount of donations and legacies acknowledged in the preceding lists, \$18,647 42. Total from August 1st, to October 31st, \$41,538 24.

DONATIONS IN CLOTHING, &c.

<i>Albany, N. Y.</i> (via.) A box, for Mrs. Lyons, Sandw. Isl.	
<i>Amherst, Ms.</i> 2d par. A box, fr. ladies,	35 00
<i>Barre, Ms.</i> A box.	
<i>Benson, Vt.</i> A box, fr. Mr. Francis's so. for Cher. miss.	
<i>Bloomfield, N. J.</i> , A barrel, for Sandw. Isl. miss.	
<i>Brooklyn and East Hartford, Ct.</i> A box, fr. mater. asso. and la. benev. so. for Mrs. Hebard, Beyroot.	
<i>Castleton, Vt.</i> A box, fr. la. char. and rea. so. and la. for Sandw. Isl. miss.	141 81
<i>Claremont, N. H.</i> , A box, fr. la. benev. asso. for Mr. and Mrs. Keyes,	42 00
<i>Cornish, N. H.</i> Two boxes, fr. la. Corban so. for Mr. Locke, Sandw. Isl.	17 50
<i>Cuyahoga Falls, O.</i> Three reams paper, Dedham Mill Village, Ms. A bundle, fr. fem. benef. so. for Mr. Williams, Oregon miss.	
<i>Hampshire Christian Depository, Ms.</i> Whatoly, A bundle, fr. la. work. so. Worthington, A box, fr. fem. asso.	44 80
<i>Hartford, Vt.</i> A box.	
<i>Hartford, Ct.</i> (via.) A box, for Mr. Bingham, Sandw. Isl.	
<i>Harrisburg, Pa.</i> A box, fr. la. of Dr. DeWitt's cong. for Mr. and Mrs. Alexander, Sandw. Isl.	
<i>Hewaker, N. H.</i> Dried apples, fr. A. Connor.	
<i>Le Roy, N. Y.</i> , A barrel, for Mr. Coan, Sandw. Isl.	
<i>Martinsburg, N. Y.</i> , A box, fr. la. for Mr. Bingham.	
<i>Nelson, O.</i> Clothing, fr. Lydian so.	5 00
<i>Newark, N. J.</i> , A box, for Mr. Forbes, Sandw. Isl.	
<i>Newburyport, Ms.</i> A box, fr. Sandw. Isl. so. for Mr. Chamberlin, Sandw. Isl.	16 00
<i>New Hartford, N. Y.</i> , A box, fr. la. sew. so. of presb. cong. for Mr. Armstrong, Sandw. Isl.	
<i>Newton, Lower Falls, Ms.</i> Paper, fr. C. B. Wilder,	15 00
<i>New York City.</i> A box, fr. J. V. Williams, for Mr. Hall, Sandw. Isl.; do. and a bundle, fr. T. Hastings, for Dr. Judd; do. a box and rocking-chair, fr. Mrs. Morse, for Mr. Parker, do.	
<i>North Guilford, Ct.</i> A box, fr. la. for Mr. Ives, Sandw. Isl.	20 00
<i>Norwich, N. Y.</i> , A box, fr. la. of presb. chh.	83 06
<i>Portland, Me.</i> A box, fr. young la. of Indian friends so. for Mr. Robbins, Siam,	12 00
<i>Rutland, Vt.</i> A box, fr. la. rec'd by Mrs. Hemenway and Mrs. Caswell.	
<i>Springfield, Ms.</i> A box, for Mr. Hume, Mah-ratta miss.; a box, for Mr. Armstrong, Sandw. Isl.	
<i>Templeton, Ms.</i> A box, for Mr. Powers, Brousa.	
<i>West Exeter, N. Y.</i> Two barrels and a bundle, for Mr. Castle, Sandw. Isl.	
<i>Winchendon, Ms.</i> A box, fr. la. so. of ind. for Sandw. Isl. miss.	16 00
<i>Worcester, Ms.</i> A suit of clothes, fr. sab. sch. of Mr. Smalley's so. for Mr. Hamlin, Constantinople, 45; (via.) a box.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Filled cloth, and domestic cottons of all kinds.

